

# Christian Education

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New subscriptions to CHRISTIAN EDUCATION, which include the *Handbook of Christian Education* (May, 1928), \$1.50 per annum. The *Handbook* alone 75 cents postpaid; cloth bound, \$1.25. Single copies of other issues 25 cents. The May issue will be devoted entirely to the *Handbook*.

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## EDITORIAL

### THE PHILOSOPHY OF CHARACTER EDUCATION

To one who, within the realm of educational theory, has been a student and avowed disciple of Dewey for more than a quarter of a century, his address on "Progressive Education and the Science of Education," delivered at the recent meeting in New York of the Progressive Education Association, was most significant, and bordered closely on the epochal. Not so much that he said anything particularly new, but that he definitely recognized and formally set forth some of the implications of his theory which have too often been neglected or misunderstood. It is hoped that some of the theorists, particularly within the realm of religious education, who, accepting Dewey in principle, have become obsessed with method, and are promulgating an ethical humanism to the neglect of subject matter and organization, will catch this significance and follow this philosophical master into the new territory.

Dewey repeated that the work of the teacher is to arrange opportunities for learning. The three aspects of learning are: gaining knowledge, mastering modes of skill, and acquiring socially desirable attitudes and habits, which is another word for character. He repeated that the development of these habits and attitudes can come only toward the close of some fairly prolonged sequence of activities, and in this process—moving forward—he asserted that not only is subject matter a means but a necessary means, and further that this subject matter must be organized. The organization of subject matter, so far from being hostile to the principle of individual character, is an absolute *sine qua non*.

This is the new ground which Dewey took, and he challenged his colleagues in the field of progressive education to move up to

this plateau. He did not discard the project; he defined it; he gave it content. If a project is within the range of the students' capacities, and connected with their needs, then it must be sufficiently full and complex to demand a variety of responses from different individuals, and also have a sufficiently long time-span to result in the amassing and organization of subject matter. Only thus can a coherent and integrated self be developed. Some of the present proponents of religious education and character education—narrowly interpreted—have a long way to go before they reach this new ground.

And when they reach it, they will need to take but one step more to the conception and teaching of Him who taught as never man taught, and who identified both religion and education with the abundant life. Man cannot live by "method" alone or even by "character" alone. He needs a continuously unifying principle, and this is found in the Mind of Christ. This is the definition of CHRISTIAN EDUCATION—a definition, by the way, which does not carry objectionable theological implications. It was in this realm that the Princeton Conference was making the explorations which led Henry Van Dusen to say they were discussing "not character, but religion."

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#### THE ART OF CHARACTER BUILDING

It is, of course, a far cry from the philosophy of character education to the art of understanding and guiding youth. This is what our workers are chiefly interested in. Mr. Harry T. Stock of the Congregational Education Society recently said in *The Christian Century* some important things about this. They are so important, in our judgment, that we venture to quote them verbatim. All the philosophy and technique are useless for the teacher without this unselfish understanding.

It is almost impossible to understand or characterize youth in the large. They are individuals, and it is as individuals that they must be known and befriended. When one has lived in frank fellowship with a young man, or with a group, understanding comes—but it is valid only regarding these particular persons, and they are constantly changing. The boy whom you knew so well last week seems quite a different young man today.



Those understand youth best who are interested in them as persons, as human beings, as comrades—not as exhibits, specimens or laboratory materials. He who sets out to learn the innermost thoughts of youth that he may reveal them to a curious world or even to eager educators or professional character-builders is likely to have little to say. It is a futile business: trying to learn enough to be a spokesman for youth. A more worthy enterprise is that of becoming competent to be a comrade of certain young people, of sharing the fullness of life with them.

\* \* \* \* \*

#### SIGNS OF PROGRESS

All believers in the maintenance of the Christian spirit at the core of American education will rejoice at a number of the signs of the times.

These signs indicate a genuine development in the application in many of our institutions of the ideals for which the Council of Church Boards of Education has stood during its entire history. These ideals are now more securely embedded in the thought and conscience of our people than they were a generation ago. What are they?

(1) *The belief that the administration and faculty are chiefly responsible for the spiritual tone of a school or college.* The Princeton Conference demonstrated what we have been calling the "institutional centrality" of the interest in religion on the campus. In some of the institutions which have not been noted for their religious life, religion is ceasing to be merely a side show. It is no longer consigned entirely to the periphery of the academic life. The ringing challenge from the schools in the Princeton Conference, to the colleges to tone up their spiritual life and not undo all that the schools had done, was most wholesome. The religious life of the college must not be left to the Young Men's and Young Women's Christian Associations or to the agencies of the Church Boards of Education. They have done a great work for the colleges and there is much left to do. They have been veritable John the Baptists in the academic wilderness, and now in many places they are being put to the same test which came to him. They must learn to adjust them-

selves to new conditions and even to say, "We must decrease, as the college itself increases."

(2) *The belief that our education must not become entirely vocationalized—liberal education is fundamental to our best national life.* The Church Boards of Education are not enlisted in a campaign against vocational education. We have many millions of American children with all sorts of individual capacities and needs. Sooner or later they should have vocational training. But the making of a life, and not the making of a living, must be held as the central objective of our American education.

Witness the continued rush of our young people to the colleges; the remarkable transformation in the intellectual and spiritual life that characterizes so many of these colleges; the increasing demands of the professional schools for college training as a prerequisite for admission; the liberalization of the curriculum of the professional schools themselves. The President of the Carnegie Institute of Technology has recently said, "The desirability of a liberal education increases in proportion as the vocation becomes more specialized." All these movements are among the really startling signs of the time.

(3) *The belief that the smallness of a college may be an asset and not a liability.* Neither the hand nor the psychology of our people is now against the small college as it was a generation ago. Of course, there was never any virtue in mere smallness. Smallness is a means and not an end. Smallness is a condition of effectiveness; it is not effectiveness. The really significant thing to be said now is that the big institutions, the institutions that are growing bigger, are dividing into smaller units in the interest of better results. Wisconsin has its small Experimental College; Yale has its "Freshman Year"—really a separate college—as well as its two or three other colleges, and is planning for more; the Harvard undergraduates urged twenty colleges for that institution. The Claremont and the Occidental Colleges are on the way. The small college is becoming a vogue.

(4) *The belief that colleges and schools must be measured by qualitative not quantitative standards.* There never was a more significant meeting of the North Central Association of Colleges and Secondary Schools than that in March. The Commission on

Higher Degrees and the Commission on Costs demonstrated that the present quantitative standards of that powerful organization are ineffective. President Rammelkamp showed that the standards for A.M. and Ph.D. degrees are not being enforced by the Association and Dr. Reeves demonstrated that there is no coordination between endowment and salaries, or between endowment and amount paid per student for strictly educational work. He pointed out that the most reliable coordinations thus far discovered are between tuition and salaries, and tuition and amount expended per student for strictly educational work, and that tuition has not figured in the North Central's standards.

The upshot of these convincing reports was that the North Central Association appointed a strong committee to make an entirely new study of all the Association's standards. A great light has come to the North Central Association. Now is the time for all those who believe in a better way to join in what William James called "a stubborn effort to think." May it eventuate in something besides metaphysics.

Incidentally, the hope may be expressed that now that the Association of Colleges and Secondary Schools of the Middle States and Maryland has decided to classify its institutional members, it will not too freely take over the measures now being discredited in the North Central Association and sure to be discredited in the Southern Association.

We have reason to expect much for the series of educational meetings in Chattanooga in January, 1929. Never were our forces so fully united. Never was there so much promise of success.

\* \* \* \* \*

#### HENRY P. VAN DUSEN AT PENNSYLVANIA

At the dedication of the Christian Association building of the University of Pennsylvania, on March 27, Professor Henry P. Van Dusen, of Union Theological Seminary, pointed out what he termed certain difficulties encountered by students today in their attempts to make adjustments to the problems of religion.

He thinks there is an increasing interest in religion among college students, and at the same time a decreasing interest in the institutions of religion—the churches, the Church, the Christian

Associations, etc. Students have interest in religion, primarily, either as an interpretation of life or as a mystical experience. They are not moved so much by a challenge to the will. The appeal to duty does not impress them.

The religion of students is characterized by tremendous immaturity. There is little in the home or the school to give religious background to college students.

The authority of religion does not enter into the control of their lives, for the sense of authority is absent from their lives. Not only has the authority of the home and school and church broken down, but the authority of custom as well.

The changing background in American Protestant Christianity is responsible to a considerable extent for the situation the student now finds himself in. The most intriguing movements to students are now outside the main channels of religion. The type of religion that grips students comes from the right or the left wing. They are the Anglo-Catholic movements, for instance: Buchmanism, ethical humanism, mysticism, Bill Simpsonism. A certain type of religious education and of psychology is saturated with some kind of substitute for the "main stream" of American Christianity. These movements are operating centrifugally, without reference to the fact that the churches are drawing together.

### *Encouraging Factors*

On the other hand, Mr. Van Dusen sees definite factors for encouragement.

The conversations of students indicate a growing interest in religion, especially since these conversations are conducted with openmindedness, as well as with the spirit of criticism.

There is a changing conception of the place of religion in education. The period of dogmatism was succeeded by the period of factfinding, but the adolescent A.M.'s and the peurile Ph.D.'s did not bring us a final solution of our difficulties, and now a third period is setting in, characterized by the Princeton Conference, which discussed not character but religion.

There are signs of a comprehensive and united approach to our task. We are seeing that we must plan unitedly.

There is a new intellectual temper among both students and teachers. Assertion is following apology; worship succeeds condescension.

In the discussion which followed, Mr. Van Dusen's talk, a number of his interpretations of the present situation were sharply challenged. The church workers, who have their offices in the building which was being dedicated, had not been impressed by the students' desire to divorce religion and the church, or to take up with the novelties. This position was maintained also by some of the field workers present. It was pointed out by one speaker that the broad alignments now being entered into by the three great religious groups—Catholic, Jewish and Protestant—were with distinct reference to developing loyalty to their several churches. These groups are not cooperating with a view to compromising or proselyting. They are not seeking a religious common denominator. They are not trying to create a synthetic church. They are striving for unity in spirit, but are making full allowance for diversity of method and organization. They, at least, are not trying to impose the tyranny of religious standardization. They do seek relief from the sense of isolation, and proclaim a great joy in finding it in unselfish cooperation.

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#### WHAT OUR 'ENGLISH COUSINS' SAY

The Editor recently sent a letter of inquiry to Oxford and Cambridge Universities as to the correctness of a newspaper report regarding the moral attitude of English university students.\* Vice-Chancellor Francis W. Parker of All Souls College, Oxford, replied:

So far as the Vice-Chancellor of Oxford University is concerned, the statement from the American paper which you quote is (as to the first two sentences thereof) a sum-

\* The quotation referred to is as follows: "The Vice-Chancellor of Oxford University, England, and the leaders in Cambridge and London Universities and other great institutions, agree in saying that the young men of this day are improving in every way. They drink less, "rag" less, and are more cultured. The cause given is their association with the women students, coeducation being a recent policy in these institutions."

mary, I think, of what I said in my Latin speech to Convocation in October last, to the effect that the young men of to-day are improving in every way. I did not myself allude to the cause of this which is mentioned in the last sentence of your extract. It is possible that authorities of other universities may have done so, though as to this point I have no information.

The letter of Vice-Chancellor G. A. Weekes, of the University of Cambridge is as follows:

I have no hesitation in saying that a notable improvement has taken place during the past twenty-five years. Few persons of experience would deny that the Cambridge undergraduate of today drinks less than his predecessors, and is much less addicted to "ragging" of an offensive kind.

If you ask what causes have gone to produce this effect, I should be disposed to answer that there has been a general improvement in English society in these matters, and that a higher public opinion is reflected in the student world. I do not think that the increased association with women students has anything to do with the change. This association has only become close and effective in the last few years.

It should be pointed out that, both in Oxford and Cambridge "coeducation" is not the same thing as it is in institutions in which men and women belong to the same college. Girton and Newnham are quite distinct colleges. There is no college in this University in which men and women students live under one roof.

*R. L. K.*



## CHARACTER

JOHN D. ROCKEFELLER, JR.

To-day the vital matter to which business must needs address itself is the reemphasizing of *high standards of business ethics*, for upon such a foundation only can business be permanently successful. *Character is the foundation of successful business.*

Of course other qualities besides character are also necessary—ability, persistence, industry, thrift—but character is indispensable. Some people confuse reputation with character. Reputation is what people think we are; character is what we really are. A good reputation for an individual or business concern is to be desired; far more so a character that is beyond question.

*Four Qualities of Character*

May I mention briefly four qualities which go to make up character. The first is integrity. We put our money in a bank with a sense of security because we believe in the integrity of those in charge. A man may speculate in the hope of making a lucky turn, but he invests his money in enterprises conducted by men of known integrity. Integrity in business means a trade as good for one party as for the other. A man may get the better of you in a bargain once, but you continue to do business with those people only who you know are looking out for your interests as well as their own.

Last summer three of our sons were traveling with us in Europe. Each was assigned some particular task in connection with the business of traveling. One attended to the auditing and paying of bills and the handling of funds; another to the baggage; while the third did errands. Each received weekly pay commensurate with the service rendered. As a result of this experience, the boy who paid the bills came to realize that the reason for carefully auditing and adding any account before paying it, whether for a meal, hotel accommodations or goods purchased, was quite as much to make sure that full payment was rendered for the service received as to guard against the possibility of paying more than the exact sum due. The amount



of error on either side of the account was not the significant thing, but rather the principle of absolute integrity and accuracy.

### *Obedience to Law*

In the second place, character implies obedience to law—irrespective of whether one likes the law, believes in it or is opposed to it. How well known to all of us are instances of law breaking like the following: Here is a woman who says, "I don't believe in the customs law. It is foolish and unwarranted. Therefore I feel perfectly justified in smuggling." With equal propriety says the footpad, "This law against highway robbery cramps my style and forces me to the unwelcome alternative of earning an honest living." And he holds up the next automobile that passes.

Another illustration of this same attitude is the feeling on the part of many people that the 18th amendment is an infringement of personal liberty and therefore its observance is purely optional. To my way of thinking it is absolutely on all fours with the cases cited above.

And again the same disregard for law sometimes shows itself in connection with the operations of business. There are a large and increasing number of laws regulating business. The great majority of them are undoubtedly wise and in the interest of the people. Some unnecessarily hamper and restrict business and do not serve the common good. Here, as in any of these other instances of regrettably common lawlessness, one has respect for the man who seeks by every legitimate means to bring about the repeal of a law which he honestly thinks to be contrary to public interest. But law is law, whether it affects personal liberty, social well-being or business; so long as it remains the law of the land it should be obeyed both by individuals and by corporations. The alternative is anarchy.

A third requisite of character is clean living. With the changing point of view of modern times in regard to moral questions, one almost wonders whether there is any such thing as fixed moral standards. And yet, with all due allowance for legitimate differences of opinion, way down within us all we know that those things which keep us physically fit, mentally vigorous and

spiritually sensitive make for clean living and fine character, while whatever tends to defile the "house beautiful" in which our spirit dwells, to dull the power of our minds, to lower our ideals, is unworthy.

### *Clean Living*

In these days of unprecedented and widespread prosperity in our land, with self-indulgence growing, individual liberty too frequently becoming license, and will-power weakened by the less virile conditions of life, there is serious need of re-emphasizing the underlying importance of clean living as a requisite of business success. The good mixer, the hail-fellow-well-met is an asset in any business, but when he feels it necessary to "go the pace," whether from personal inclination or ostensibly to maintain his business contacts, he becomes a distinct liability to his company, and a positive menace to its public standing and its morale, both of which are of basic importance. A new emphasis on high ideals of personal living is greatly needed in business today, also, may I add, men with the courage to live up to their convictions.

### *Singleness of Purpose*

The fourth and final quality which I would mention is singleness of purpose or loyalty. Nothing truer was ever said than that "no man can serve two masters." So obvious is this fact that it has been embodied in law, which forbids the receiving of a commission from both buyer and seller. Often, however, in so insidious a way is influence brought to bear to break down one's singleness of purpose that the approach is not easy to recognize.

When I first sought to be useful to my father in business ways, I had occasion to suspect that a certain employe who was buying supplies was taking commissions. I questioned him carefully but was unable to draw out the fact of which I had outside proof. Ultimately when I asked him point blank if he had ever received any money or presents from a certain concern, he said, "Why, yes, they sent me a Christmas present, but I did not suppose that had anything to do with my buying of them."

One's value to an employer is in large measure dependent upon singleness of purpose. If in considering advice given or an opinion expressed one must always wonder whether it is disinter-

ested or whether personal advantage enters in, its value is seriously discounted. To be worthy of the complete confidence of our associates, to know that they can put a hundred per cent reliance in the disinterestedness of the opinions which we express, is one of the finest things in life. No gain to be derived from undertaking to ride two horses at the same time can begin to equal the satisfaction thus realized.

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### PLANNING FOR A MORE PERFECT UNION

The sense of Christian solidarity is growing. Three most interesting mergers are now in process, one between Cornell College and Upper Iowa University, one between Missouri Wesleyan College and Baker University, and the third between Elon College and the Atlanta Theological Seminary. It is the plan for Upper Iowa to move to Mount Vernon, the seat of Cornell College, for Missouri Wesleyan to become a junior college, sending her students to Baker for their last two years, and for the theological seminary in Atlanta to move to Elon College, where it will become the Union School of Religion and be housed in Elon's magnificent Christian Education building.

Along with the merger at Elon, there is a movement for the union of the Christian Church and the Congregationalists and a joint convention with this end in view is being held at Richmond, Va., May 1—3. The Congregationalists and Disciples of Christ are holding joint sessions in their state Associations at Syracuse this year also. Thus the idea of unity is developing in practical ways as the Kingdom comes.

The student body of Lawrence College has inaugurated a new Sunday service which is rapidly replacing the customary Sunday morning "snooze." It is called the Sunday Discussional and is conducted as an open forum. Subjects for discussion are suggested by the students and restrictions are placed only on violations of good taste.

Youthful heretics and fundamentalists, evolutionists and atheists all express their views and reasons to the mutual enlightenment of the group which is growing larger every Sunday.

## AN ANCIENT PARABLE

A. LAWRENCE LOWELL, President, Harvard University

The art of life consists not in solving problems. You can teach a dog to solve a problem; you can teach anybody to solve problems. The art of life consists in knowing what the problem is which is to be solved. Your man of imagination conceives of a problem to be solved; your technical man solves the problem. That is what we call resourcefulness, and I take it that is the object of the cultural college.

The parable that I want to give you is taken from a book less known than it was in my childhood, which is called the Bible. The parable is about a certain King Nebuchadnezzar who was a very wise man. He was a great ruler. He had a dream which frightened him. When he came out of the dream he couldn't remember the details of the dream, but according to the philosophy, the scientific ideas of his day, that dream portended something which it was well to pay attention to because it had frightened him badly, but he couldn't remember the details. So he sent for the Chaldeans, and the Chaldeans were technically trained men; they knew that an eagle signified success and that something else signified death, and so on, and they were ready to solve technically, any dream you told them. Nebuchadnezzar brought them in and said, "Tell me what my dream means."

They said, "Tell us the dream and we will tell you what the dream means. In other words, give us the problem and we will solve it."

He said, "Don't you see that the dream means something terrible, and I don't remember it."

They said, "Nobody can solve the problem unless he knows what the problem is."

"Aha!" said the King, "I will send for Daniel. He has been to college." I might add, perhaps, an American college.

Now, how do I know that Daniel has been to college? It doesn't say so in the Bible.

There was a Scotchman years ago claimed that no one had genius unless he was partly Scotch.

"Well," he was asked, "what about Shakespeare?"

"Ah, well, he had a little Scotch blood in him, too."

"What makes you think so?"

"I infer it from his genius."

So I infer that Daniel had been to an American college.

Daniel came in and the King told him what the situation was; that he had had his terrible dream which frightened him, but he couldn't remember the details of the dream. Well, Daniel set to work and stated the problem.

"This King," he said to himself, "has been doing things that are going to get him into trouble. Now I will tell him the solution of that problem,"—and he told him.

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Dr. W. A. Daniel, author of *The Education of Negro Ministers*, which was a report on studies of theological schools for the colored race made by Dr. Daniel and the Executive Secretary of the Council of Church Boards of Education, has been appointed Research Secretary of the American Missionary Association with an office at 281 Fourth Ave., New York City. Dr. Daniel received the Harmon Award in Science for his work in this field. More recently he has been Associate Director of the project, "Studies of Negro Contacts in Cities," under the joint auspices of the Institute of Social and Religious Research and the Commission on Interracial Cooperation. Dr. Daniel has had extended experience in educational work at Tuskegee and elsewhere. He received his Ph.D. degree from the University of Chicago.

## THE WORK OF THE HARMON FOUNDATION\*

MARY B. BRADY, DIRECTOR

As a result of its six years and more of experience with student loans, the Harmon Foundation is satisfied that most men and women who borrow as students are honest in their intention to pay such loans. In a large number of cases, however, their training has not been such as to impress upon them the necessity of treating such obligations with a serious regard for the credit rating they may establish. Loans for college expenses are very apt to be considered as being in a different category from loans assumed for other purposes.

The follow-up of loans after the repayment period begins is the most important part of the lending organization's procedure. Laxness in following borrowers who get in arrears means difficulty in collecting the whole obligation. Once behind always behind is true in a large number of cases.

The Foundation has become convinced that the most crucial period in a loan program is at the time the loan is made. First, a careful selection of risks is necessary. When an applicant appears for a loan, he should be carefully instructed in the nature of his obligation. He should be made to see that a straightforward business transaction, properly respected on his part, can do more for him than a gift or a loan administered on a charitable, semi-charitable or fraternalistic basis. He should see the value of establishing a financial rating early in life.

After a loan is made, the Foundation finds it exceedingly valuable to write friendly but definite letters on the subject of financial reliability in order to "condition" the borrower to make good when repayments are due to begin.

In the opinion of the Division of Student Loans, a successfully administered loan plan must bear in mind the following fundamental principles. (1) Carefully selected risks. (2) Interest at usual business rates. (3) Installment form of repayment, beginning a sufficient time after graduation to permit the bor-

\* An address before the Council of Church Boards of Education, January 10, 1928.



power to orient himself to a congenial and at least self-supporting occupation. (4) Strict follow-up at definite periods. (5) Protection against loss through the application of the group guarantee principle of mutual insurance at cost. (6) The provision for financial rating or testimonial of reliability in financial matters for all borrowers who settle their obligations satisfactorily according to the terms of their contract.

The Harmon Foundation has extended more than \$350,000 in loans in the six years it has been doing experimental work in this field. This represents assistance to about 2500 boys. So far three deaths have been reported, each one in a different school year. There have been a few cases of partial disability. On the first of each month, delinquencies usually run about 10 per cent. of the amount due. By the end of the month, this is usually reduced to 4 or 5 per cent., with an indicated total loss of less than one per cent.

The Foundation permits, according to the terms of contract, a borrower to apply for an extension on his loan for good and sufficient reasons, if the request is made ten days in advance of the due date of the installment. Even though monthly payments are only ten dollars, delinquency figures, as stated above, largely for the reason that borrowers follow the line of least resistance and put the burden of collection responsibility on the lending organization.

The Foundation has, it believes, through the group guarantee worked out an effective method of administering loans to students, so that it should be possible for educational institutions to invest in their own student paper, which can later be discounted for cash for current needs. It should also be possible for a large number of organizations now administering loans only from the interest of invested funds to use the principal as well, thus releasing a vast amount of money to meet the rapidly increasing need.

Convinced that this part of its experimental program is progressing in a surprisingly successful way, the Foundation, through its Division of Student Loans is now working with its affiliated colleges, toward a better development of the problem of teaching students to get their own financial picture to a



proper budgeting. Where this has been successfully done, it has already been found that the borrower thinks of himself in successful terms. He becomes emancipated from the pressure of financial strain, and money matters become his tools and not his master. Advanced planning becomes the practice rather than stop gap borrowing and a hectic rush to meet the dates.

In the course of its loan experience, the Foundation has received a considerable number of requests for assistance in the establishment of new loan funds or in the rehabilitation of older ones. There are about as many methods of procedure as there are funds throughout the country. If a financial accounting were made of all the human energy that goes into the administration of these funds, the sum total would be enormous. A great deal of the difficulty in loan administrations from the point of view of collection is due to the fact that there are no uniform or reasonably uniform standards for operation. The Foundation is now endeavoring to bring together in one classified handbook as much of this information as possible, in the hope that it will not only be useful as a source book for student aid, but in bringing lending organizations together to effect a more unified method of practice.

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A student church organized and conducted on non-sectarian lines has been launched at Syracuse University. Dr. John R. Hart, rector of an Episcopal church in Philadelphia which is composed entirely of students of the University of Pennsylvania, delivered the first sermon on February 12.

Catholic, Protestant and Jew, in fact students of all denominations and creeds, were in the congregation at the first service. The service opened and closed with candle light. The use of lighted candles followed the Catholic custom, the general form of service was that of Protestant churches and the Scripture reading from Jewish teaching. The student church will hold services once a month.

## METHODS OF DEVELOPING CHARACTER IN COLLEGES AND UNIVERSITIES\*

JOHN R. HART, JR., Rector, Church of the Transfiguration, University of Pennsylvania

I suppose it is well known to all, but I thought I would start with a quotation from an old teacher—"Character is caught rather than taught." This truth shows that methods, machinery and organization are not as important as the right kind of men and women whose influence should be brought into the lives of our students. How can we get a faculty, coaches, church workers, association secretaries, university administrators, and all who have any contact with students, who shall be the radiating forces for good, day and night, on the campus?

On the other hand, I think a word should be said for organization, as a certain amount of it is absolutely necessary. For instance, it is a good thing to have a student look forward to holding an office in the moral and religious organizations, an office which means honor and prestige. I am glad to report on certain institutions where it is such an honor to be the president, or to be a chairman, in the character-building organization, and the man who holds it is given recognition because of it. Naturally we see the danger of the office becoming too political, too much sought after, and losing its real character. But after dealing with this seeming inconsistency, I think we should be concerned about the invisible organization—the unseen assembly of all those who are ready to give the right inspiration on all occasions.

Too frequently our university leaders are inclined to make cynical remarks or to repress real criticisms of a vital moral or religious question, or to be afraid to give any place for its consideration. At times the whole atmosphere of a certain college or university is one of complete silence or coldness towards these great issues—and that certainly is not being fair or scientific or seeking the truth, but just the opposite from the truly scientific attitude of investigation and consideration of all human experiences.

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I have just returned from a trip to the Pacific coast with our football team, for whom I acted as chaplain and chaperon. I do not want to criticize overly any particular institution, but I certainly found at the University of California a good deal of this fear of religion. The interpretation of state laws about religious freedom seemed to be such that everyone was inclined to make it a little harder for the more devoted students and faculty and church workers to do a good piece of work.

As an illustration—I sat at a dinner where one of the University authorities showed me the program for the dedication of the Players' Bench to the memory of the great coach, Andy Smith, which was to take place just before the game on the following day. There was everything included except the religious feature. After some discussion I pressed upon him that we would expect an invocation, a prayer of some kind, if we were really recognizing and commemorating the true value of the man. The suggestion was then very kindly received, and as the one who had conducted Andy Smith's funeral service, I was asked to make the invocation. It could be seen, however, then and afterwards, that it was somewhat out of step with the usual procedure and with the thought and desire of a great many people, whose influence on students I should say would not be the best.

Another present-day tendency which I hope can be met is the loss of personal influence when a popular and respected member of the faculty is put into an administrative position. There is something about the nature of his new work, the fact that he has to enforce laws and deal with discipline, or look into the life and history of the students more thoroughly, that seems to keep the students away from him. They are no longer as confidential, and they no longer give the same aid as they did when he was teaching and not administering. Several illustrations have been in my mind, and I would hope the man could enter into that field without losing his contact and his weight of influence which the students so much need.

I am sure our attempts to mold character should be on the same high level on which other things are done in university life. The students see scholarship impersonated in those who have become most proficient. They see their athletic and social life carried

on with power and on a large scale. They ought to see moral and religious life promoted by those who likewise have great ability and understanding, and it will then command highest respect.

This is to be done, of course, by having it in the hands of the real leaders. Too often the boys who come to the campus with piety and good character and devotion are put in charge because they are easy to get, and it requires no work on our part to get such helpers. At the same time, and very frequently in spite of all their good qualities, they are not those whom the campus recognizes as the real leaders. Those in charge of student activities, the leaders of our teams, are not interested in following these second-raters. And the solution is for those who are directing this kind of work to win the team captains and other leaders, so that they will lead in the moral development as well as in their sports and social life.

Of course this is much harder, and it requires a fine study of personality, and a lot of nurture and personal work among these stars—and we do not want them to think that we are after them just because they are stars. However, they can be won, and when they are in control the other fellows will be glad enough to follow them and work with them, just as they do in their university activities.

There is a place for the man of five talents, and the man of three talents, and the man of one talent, and great advances are made in normal and spiritual values when each man is won to his rightful place. And when we are working with these best leaders we want to be very sensitive about their feelings, as they may be finer than we are. I recall so well telling the story of a young Catholic priest hearing the confession of a bootlegger, and not knowing what penalty to impose on him. He therefore sought the advice of the rector—went outside and called upstairs to him, "I have a bootlegger here and don't know what to give him." The rector promptly replied, "Give him \$2.00 a quart; that is all it is worth." One of our athletic leaders came to me afterwards and said, "I am not a Catholic, but that story is offensive and you should not tell it." I assured him that I would not tell it again except as I am doing today, to illustrate what a wholesome and refined soul he really is.

Another influence that is very much needed is some unification of thought on the authenticity of the historic facts about our moral and religious system. Returning from the West, I spent a lot of time with Joe Lenzner, the Jewish student who plays end on the team, an outstanding character. He asked me what I knew about Renan's *Life of Christ*. I happened to have a quotation from the book which I showed him, but then confessed that I had never read it. He said, "Well, I have just read it and I would like to talk to you about it." I replied that I would read it at once, which I did, and we then went into a very interesting discussion. He was concerned about so many things, but especially the unwillingness of religious leaders to re-vamp or re-state and begin anew when it really was necessary.

He said, "Renan is right in saying that it is impossible to go on with ancient Judaism; that Christ made a mistake in the early part of His ministry in trying to harmonize things with the Jews, but that He was absolutely right during the latter part of His ministry when He completely broke with them." "That" he said, "is what I have been telling my Rabbi and my friends, and that is what I say to Christian leaders—that they ought to be willing to make a fresh start, and form a community of religion among all those who are really devoted to the person of Christ, and omit the things that separate us. However, as soon as we start, and I have gotten this from many classrooms as well as books, there seems to be no agreement, historically speaking. One man will say, 'This is a legend, and this is an interpolation' and another will contradict and say it is sound and authentic, while another important principle is the result of a false historical allusion, etc."

"Why" he asked, "can't we get more agreement as to the facts that have come down through history, and more agreement in the way we accept and apply them."

And surely, this unusual student and athlete is representative of a great many who are seeking the truth and who want the best character development.

Then I want to say a word about the moral interpretation of the athletic life. It is all based on a sound principle of health, the thing that makes me a 79 per cent Christian Scientist. The

training table life which produces the strongest body and soundest mind gives a lead which some of the athletes appreciate, and others seem to miss. They live up to the high point till we defeat Cornell on Thanksgiving Day (and as I look around the room I realize I had better say "sometimes defeat Cornell on Thanksgiving Day") but after that, consider they may as well have a good time—and lose sight of all the values of the training season.

I am glad to report on one fellow who admits his serious breaking of training previous to this time, but this year says he is more of a man when he is cracking the line in the big game than when he is dissipating, and he means to live up to that higher level.

Folwell Scull, the other end on our team, is also an outstanding example of the man who wants to be his best. He is captain of the track team, as well as a football star, and is always in training. He has just decided to go into preparatory school work as a teacher and coach, and is most anxious to have every suggestion for his work so that he may give his boys the right attitude toward their moral and religious life, as well as their athletic and social careers. He is a member of the Society of Friends and is certainly, as is his brother Paul, (our captain for next year) a worthy representative of the Society.

The question of drinking, attitude toward girls, and everything almost that deals with character development would certainly be provided for if they could just win out on this side, the training, discipline, rigor of the athletic life taking the precedence over the thought of the pendulum swinging back after they have reached the high point.

The latter idea came out rather pathetically when one of our players began to worry about the law of averages. Some professor had been feeding him up with this law so full that he thought he had better apply it to his own moral life, and he had the audacity to say that he supposed if you were so good one-half of the year, you would have to be very bad the other half of the year to even things up, and he wondered if that would be his course from now on. You can imagine my treatment of that statement.



Another thing which I think is important in the future life of the players, is the fact that so few football men enjoy playing the game. On the train a newspaper man said that he was looking for a football player who really enjoyed playing. He found one, and we named some more. It was certainly only a few out of the entire squad, and I feel few out of any football squad today really get enjoyment out of the game. The strain and stress, the drive, the necessity of winning, the professionalism and commercialism, the fear of saying and doing the wrong thing when they are striving for position, and other factors take so much joy out of it that I am inclined to sympathize with our English brothers, at whom I used to smile, as they talked in their easy-going fashion of "sport for sport's sake."

On the constructive side, I think it should be said that standards of scholarship for football players, and standards of character and personality for the coaching staff, have certainly been raised the last few years, so that this is a very large and involved and two-sided question.

Finally, I want to talk about the distinctiveness of religion. Too few people on the campus are keenly aware of the distinctive contribution that religion makes. They are not clear in their thought about the values that come from religion alone. It is important to talk about the unity of all life; that there is nothing secular or nothing sacred; and that only the application of religion counts.

I was glad to be in an audience when Dr. Shailer Mathews told us he was mighty glad he had lived through the period when the social gospel was taught and received and believed in; and in every way I like to think myself that life and religion are synonymous. At the same time, in it all we ought to be very clear in recognizing that religion is the great interpreter and coordinator. It is really the science of all our relationships, human and divine, and it gives to the inner life those qualities of tranquility and peace, poise and power, joy and victory in one's self that do not come in other ways.

I remember the theological professor who argued successfully, so that all the students agreed with him, that when Christian joy came into the world there was a real contribution made to the



ethical life of the race. It serves as a simple illustration of the many qualities, sentiments, attitudes that are certainly put there by the power of real religion.

Dr. Lampe is teaching this, and working for a new way to have it recognized in our regular college curriculum, and we all want to do that and be a part of it. I am sure it stands at the heart center of the finest moral development, and transcends every other force at work.

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A large proportion of the colleges granted loans under the Harmon Foundation whose beneficiaries have paid in full are related to the Boards of the Council. The list is as follows: Berea, Carleton, Carthage, Eureka, Hillsdale, Lawrence, Marietta, University of North Dakota, Wittenburg and Yale University; Alfred, Fairmont, Grinnell, Jamestown, Ripon, University of Maryland and Syracuse University.

Mr. E. E. Olp, who for a number of years was connected with the American College Bureau and the Fisk Teachers Agency of Chicago, died in San Francisco, California, on March 22. Mr. Olp, with Mrs. Olp, had been in Florida before the trip to California, and had only been in San Francisco a short time when a heart attack brought his sudden death. Interment was at Naperville, Illinois, on March 28.

The Association of American Colleges *Bulletin* for April, 1928, contains a very significant discussion of the theme "Character Education," with contributions by Professor Mark A. May, of Yale, and Dean Herbert E. Hawkes, of Columbia University. The *Bulletin* for May will contain Dr. Kelly's studies of Occidental College, California, and the Minnesota Colleges. Subscription to the *Bulletin* (six issues) for 1928, \$3.00. A special rate is offered faculty personnel in member colleges.

## METHODS OF DEVELOPING CHARACTER IN COLLEGES AND UNIVERSITIES\*

W. G. CLIPPINGER, President, Otterbein College

Character as an objective in education must be clearly defined and understood. This is not easy. Ordinarily it is conceived as being a static thing—a state or condition of mind or conduct; something to be achieved or arrived at. It is more or less a goal or accomplishment. It is frequently thought of in terms of negative morality and its ends realized by a set of rules or prohibitions. "Thou shalt not" appears in the Mosaic Decalogue as well as positive commands, but all of them together constitute a code of behavior. This ideal or end of conduct, therefore, is to meet punctiliously all the requirements of the social and moral codes whether Mosaic or modern, and that too of the particular social order or community in which one finds himself.

Character may also be looked upon as something positive, dynamic and kinetic—not so much an end to be achieved as a process and a power of achievement; not merely a goal to be reached but the ability to reach goals. In the first case, character is determined more by a system of merit making and a process of bookkeeping. In the second, it is a vitalizing power stimulated by proper ideals and motives and balanced by wise and intelligent judgment.

It would seem that both conceptions of character are necessary. Society, even college society, seems not yet to have attained a level of perfection where rules and regulations, negations and prohibitions, and punishments and rewards can be dispensed with. We still need the Ten Commandments and have our trouble with them even in Christian colleges.

Recently much has been said about certain forms of immorality in American colleges. Surveys and investigations have been made concerning the amount of drinking in our colleges.

Frequently traveling secretaries of Christian Associations come into the college communities and stir up more wild game

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in the form of student dissatisfaction with one another and the faculty than sane leaders can capture the balance of the year. In one good college after such a visit one impressionable student made the public charge that there was much cigarette smoking among the girls, that they were addicted to reading vile literature, and were guilty of other irregularities. Upon careful questioning he frankly confessed that he knew of only one case of smoking and that was the year before, and that only a few magazines of the sort described were actually sold to the college girls.

A president of a well-known college said that a traveling secretary comes to their campus, gathers the choicest students together and says, "Now students, what are your problems?" Immediately they begin to sniff around to see if they have any problems.

From generation to generation serious-minded college young people have had their problems of morals and character development. Each generation has its own. Certain personal and social vices are likely to persist, however much the attention is shifted. Lying, cheating, stealing, drinking, smoking and the sex evil are present in all college communities. Just now the mind of this student generation is shifted from these concrete and local problems to the great outstanding social problems with which their elders are grappling. There are about five of them. The interracial problem, the international problem, the labor and capital problem, the peace and war problem, and the problem of the church. This is an indication of the broadening horizon of this set of college young people and is one of the indications of the strengthening of character socially, but it is to be feared that in their insistence on a Christian and democratic solution of these problems they lose sight of the concrete and personal problems of private life which need solving and which make for character. "These things ought ye to have done and not to have left the others undone." We cannot substitute group righteousness for personal righteousness. Whatever of virtue we may recognize in our present generation of college students, there are still enough of the cardinal sins to remind us that we are all sons of Adam. One of these is dishonesty. This takes on various forms, chief of which are lying, cheating and stealing.

### *I. Instructional Processes*

One great danger of modern education is in the multiplication of machinery and the consequent loss of spiritual values. In our enthusiasm for methods we lose sight of men. Whatever else of value we have in material equipment, libraries and laboratories, courses and curricula, placement tests and freshmen week, one thing of supreme value still remains, the personality of the teacher. President Wilkins recently said, commenting on the central place of the teacher, that a college may have ample endowment, beautiful grounds, modern buildings and equipment, but, lacking in good instruction, be a poor college. Or a college may have modest buildings and equipment, but if it have good teaching it is a good college even if it has no psychiatrist or freshman week.

Quite the greatest influence ever exerted on the lives of students in a certain college in the middle west was that of a shy, quiet teacher of mathematics. His influence was through his private life as well as through his class room instruction. He knew mathematics and he had developed well the art of instruction, but he also knew students and somehow by a tact almost miraculous he made a difficult subject glow with meaning in their own lives. A small boy was complaining about the cold nature of his teacher of arithmetic, his lack of sympathy and kindness. His parents chided him and said that he was one of the best teachers in the school, to which the child replied gruffly, "Oh yes, he may know how to teach mathematics but he doesn't know how to teach children." The immortal Brooks of Philadelphia, once made a profound impression on me, a mere boy, when he closed one of his addresses to teachers with these words—"That divinely beautiful thing called teaching."

Teachers, therefore, must be men and women of outstanding personality and unselfish spirit, able and willing to get the student's viewpoint but strong enough to give wise direction to his thinking and course of conduct.

### *II. The Administrative Processes*

The administrative officers of an institution have much to do with the guidance of the students in their life problems. Or-

dinarily they are the president, the deans, and the sponsors or advisers.

Originally the president had much to do with student life. My own president, in charge of a small college, was the bursar, the registrar, the recorder, and the spiritual adviser of each student. Entirely apart from the business practicability of this relationship, I testify to the value of this as evidenced in the first hours of my life on the campus. Every act and action of the process in my contacts with him stand out almost as clearly as the day they occurred, after a lapse of over a third of a century. Under the present system it is neither possible nor practicable for the president to have many intimate contacts with students.

Since the president is obliged to prostitute whatever capacity he has for personal guidance to the serving of tables, he has his proxies in his lieutenants in the form of deans. With the complexity and differentiations of college work they have multiplied in number, but even they are engrossed in a multitude of routine and endless duties which consume their energies and their time and give them but little opportunity for the personal guidance which the students need and crave. Fortunately, some of them have carefully guarded their divine prerogative and find time to do much in behalf of student welfare.

The testimony of students and of associates is about equally divided between the advantages and disadvantages of the deanship in personnel work and character development.

Next in order in the evolution of the administrative officer is the system of sponsors and advisers. In our own institution, although small, we have seen the need of placing the freshmen and sophomores under the guidance of the instructors. This allotment averages about ten students to one adviser. The experiment is too new to enable us to judge of the results but we are very certain that it is an important departure.

### *III. The Social and Literary Processes*

There is a decided advantage in having a limited number of activities on the campus which are neither wholly of student or faculty direction but which afford a free mingling of both faculty

and students. Among these are the newly invented devices called freshman week, orientation courses, and personnel work.

Each of these has its merits but each of them is in danger of defeating its own ends. Freshman week is so new and has been adopted so thoroughly and so enthusiastically that one almost fears that it is too artificial. However, there are evidences on every hand both from students and from college authorities that it is serving a fine purpose.

Orientation courses are the outgrowth of a desire to relate the student both to his campus life and to the entire world. There are two types of orientation work, social orientation and literary and scientific orientation. The first has to do briefly with the life of the student in his four years in college. The other aims to relate him to the larger social order and to the physical universe. Books have been written bearing upon both aspects of his life. Both aim at the unifying and integrating of his character and both are succeeding in some measure.

Personnel service, which is being introduced into many colleges, goes more nearly into the heart of the problem than any other of these movements. The effort is to discover the student and then to aid him in self-discovery. Having found himself, he must then relate himself to the world about him. The report of President L. B. Hopkins, of Wabash College is a most comprehensive statement on personnel work as found in the fourteen colleges surveyed by the committee.

Literary and scientific clubs offer desirable opportunities for self-expression and bring together, through informal contacts, instructors and students. Here, again, there is opportunity for mutual understanding and sharing of ideas and purposes.

Student government, although not exactly in the above category of cooperative activities, should at least approach that relationship. There can be no such thing as student government *per se* in a college community where faculty and students must live and work together. If there is student government, it must be in complete harmony with the entire educational program of the institution. Student government must not be apart from, but a part of the institution, of the very life of the college. Here is a great opportunity for leadership and character development.



The sense of cooperative unity, the assumption of individual responsibility, and the sharing of a common life, these are some of the most important conditions of character development. If the student government functions properly, all of these will be developed.

#### *IV. The Religious Processes*

There is grave danger in our stress of all these agencies for character development that we lose sight of the central importance of a vitalizing religious experience. So much is being said by students and faculty members alike about traditional and conventional religion that we are in danger of bowing it out, either on scientific grounds or on the ground of its being an unnecessary phase of human experience.

The expressional activities or institutions within the college vary in kind. Most colleges have courses in Bible and religion. The testimony of teachers and instructors as to the value of these in the development of character is both interesting and contradictory. In some institutions they are looked upon very lightly and sometimes treated with contempt. In others, the testimony is that there are rich returns from these courses.

The usual opportunities for voluntary religious activities are the public preaching service, the Sunday school, and the Christian Association activities. In later days the question of compulsory chapel attendance has come up for much discussion. The student mind has been expressed in this matter. Very few students would do away entirely with religious services, either daily or weekly. In some institutions they prefer the daily chapel service, both for its religious value and for its social contacts, and also for announcements and a clearing-house for the day's work. Each feature of which has its own virtues.

Whether the Christian Associations are making their rightful contribution to the life and the development of character is still a matter of doubt. Beyond question they are contributing much that would otherwise be lost. In some institutions they are not held in respect by the mass of students. Testimony predominates, however, in favor of their value. In all of these religious activities the outstanding feature is the personality and the character of the leaders themselves. If there be a college pastor



or director of religious life, he must be a man of fine training, strong personality, warm sympathies and good common sense. This is also true of the leadership of the student religious activities. Leaders have been chosen simply because of natural goodness or piety without regard to their intellectual or native executive qualities, or for athletic or social standing they have little influence. But if they be men and women of natural leadership, cleanness of character, uprightness of purpose and unselfishness of attitude, they wield a large influence.

### *Conclusions and Suggestions*

(1) From all observations and study it is quite obvious that vastly more has been done in public schools than in colleges in character education. As we have assumed that college teachers need no professional training and public school teachers do, so we have assumed that college students can develop without attention to character on the part of teachers. The different elements of the curriculum are fashioned more with reference to one another and to pure vocational guidance than to life itself.

(2) From the present condition of society it is quite obvious that both our public schools and colleges are failing to instill proper principles of living. Society is unstable. Disregard for law and government, desecration of life and property, looseness of the marriage relation, and irreverence toward religion and human personality are some of the legitimate fruits of our failure.

(3) It seems quite clear that factual instruction and scientific technique will not develop character. We have the school machinery and equipment. Our teachers were never better trained in the mechanics of education. We have developed the scientific spirit at the expense of spiritual values. Human personality has been ignored or ravished. We must seek a way out by other means, not ignoring the value of these as necessary media to the desired end.

(4) Character is the ability to determine choices, to select and reject and to choose for one's self. We must have both self-starting and self-stopping devices in our nature. Character de-

velopment is a unitary process. As a combination of qualities it is the whole of personality.

(5) Education is a unified process and as such is a life process. It must look to the development of the whole being. There is a relation therefore between character and intelligence; between character and health; between character and religion; and between character and progress.

(6) The tests of character are both objective and subjective. The springs of human conduct are in the emotions and the will and our training must be with reference to them.

(7) There must be a new philosophy of education and a new application of the principles of education to all the issues of life and to life in all its relations. The entire curriculum must be constructed with reference to the good behavior of the individual in society.

(8) Most of the work of both faculty and student government is punitive in its nature rather than constructive, inspiring and helpful. Justice and judgment rather than sympathetic guidance seem to be the slogans. More of personnel service and friendly counsel and advice are necessary. This guidance must not be too formal. It must find expression through the administrative officers, the president, the deans, and the registrar. It finds its biggest opportunity through the teacher in the classroom and in personal contacts. There is no question that the leading spirit and the decisively helpful personality in the whole college community is the teacher.

(9) The central place of it all must be a sane promotion of religious life and experience. It must not be merely traditional, conventional or imitative, but it must be vitalized by a consciousness of both divine and human relationships. It must include personal piety and purity. It must have its vertical look upward and its horizontal look outward. It must not be a thing to be worn as an ornament or a protection but a thing of the heart, springing up to eternal life. For this reason there must be opportunities for expressional activities and exercise of the religious impulse. These may be through the existing religious activities and they may be also in the regular academic performances. "Religion is life or neither is anything." As

soon as the student and the professor discover that religion may be taken into the classroom and that intellectual processes may be carried on in religion and that both of them may appeal to the emotional and higher nature, we shall have solved, at least in part, the problem of character development in colleges and universities. To accomplish these ends there must be an entirely new technique of procedure. Religion and morality must be conceived of as not apart from, but a part of the life of the student. There must be definite criteria and standards of both character and character development. The courses and curricula, teachers and teaching, social, recreational and religious processes must all be reorganized and correlated with reference to the achievement of character and character development.

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Just now the universities are top heavy because they are mechanized to carry along these large groups. I think, however, that the university of fifty years from now will be different. Instead of being a huge factory it will be divided into small colleges, each with its campus, its instructors and its small student body. Then we will be getting back to the old method of Socrates talking on an Athenian street corner or Mark Hopkins on one end of a log and a student on the other.—*Glenn Frank*.

The fifty-second annual series of February evangelistic meetings at Maryville College, Maryville, Tenn., was held February 7-17, the Reverend Ralph W. Loyd, of Pittsburgh, being the leader. The twenty-two college services, voluntary services and prayer circles were attended by 700 or more. The meetings closed with almost the entire student body lined up for Christian life and service. Twenty-seven students began the Christian life and 513 others publicly announced their decision to seek a higher plane of character and service.

## SPARKS FROM THE ANVIL

PRESIDENT FREDERICK J. KELLY, University of Idaho

The greatest problem confronting American education to-day is the threatened decline of public confidence in the efficacy of education as an instrumentality for producing strong ethical character. With the very rapid increase in amount of money spent on education the people are beginning to be in doubt as to whether the results justify these expenditures. In order to retain public confidence and in order to restore it where it has begun to decline, it is necessary that education shall so adjust itself to modern social situations as to make more certain than it now does that a generation shall be produced strong enough in character to withstand present-day materialistic impulses.

Character is mostly a matter of what level of impulses we respond to. In school we are still prone to use motives such as prizes, marks, certificates of graduation, and the like, to secure work which students should be expected to do from motives much higher than these. As long as we buy students to do their work rather than engender in them a feeling of their own responsibility for educating themselves, we cannot hope to develop in them a sufficient strength to do without hire the more difficult tasks of life. If we expect men and women to perform their part in social progress with no other motive than their inner urge to assume their share of responsibility we must begin to use the same high motives to actuate the children in their work. There has been sufficient experimentation already to demonstrate that such can be done, but in general, we are still thinking of the results of education in terms of examinations rather than in terms of human development.

PROFESSOR MARK A. MAY, Yale University\*

Just one more thing that applies to colleges. It concerns the whole business of a code of honor. In one private preparatory school we found that the boys would not cheat to amount to anything on an examination because they had the honor system and they believed in it, but some of those same boys would steal to

\* For fuller statement see Association of American Colleges *Bulletin*, April, 1928.

beat the very band. To test this, we invented a stealing test. The test consisted of a handkerchief box about six inches wide, with a design drawn in the bottom, with three circles in rows of three each. Each box had eighty-nine cents in it—a quarter, two or three dimes, three or four nickels, and some pennies, and then some Chinese coins. These boxes were passed out and all were carefully keyed so that we knew who had which box. We told the boys to place a coin on each circle so that the amount of money would add up to the same amount vertically, horizontally and diagonally. Of course, what we really wanted to find out was whether they would take the money out of the box. In this particular school we lost four dollars and eighty-six cents. Approximately one-fourth of the boys in the school seemed to have no particular conscience about it. One boy, I remember, who sat next to the front seat said to the examiner: "Sir, there's no quarter in my box." We had had these boxes checked three times before we went there and we knew the amount they contained was correct. He was given another quarter, but when he handed in his box, that quarter also was gone. Another boy took the whole business, box and all. After the test was over one of the boys, not seeing me standing behind him, said to another boy, "Look what I got!" and held up some coins.

The moral to that story is this: The code of honor in this school applied only to cheating and not to stealing. Some colleges are concerned about the honor system. Some find that it works, others do not. From the facts revealed in our studies one would expect it to work only when it expresses the unwritten code of the group and where the conflict between faculty and students has been dissolved and replaced with a spirit of cooperation.

DR. S. PARKES CADMAN, Central Congregational Church,  
Brooklyn, N. Y.

Conditions at least measurably justify the complaint that new learning has shaken traditional domestic morality. The economic independence of young women, the free use of the motor car, and the passing of the chaperone seem to require a wise superintendence which is not always in sight. The result is a

confusion of values by bewildered young people whose natural guardians are so deeply engrossed in money making or money spending that they are impotent for their responsibility. Education too often omits the high ideals if they are difficult of attainment, and temporal prosperity breeds a soft and flabby type of manhood that shies at the unselfish service to which youthful idealism naturally inclines.

ROGER W. BABSON, The Babson Institute

When I refer to character, I have not simply in mind morals and ethics, but rather the development of that spiritual power which determines the direction in which a man shall go, the life he leads and the service he renders. Ethics is mechanical, but spiritual power is dynamic.

Two hundred years ago the work of the churches was regarded as equally important with work in the domain of hospitals and engineering schools. During the past hundred years, however, the medical and engineering professions have been immensely stimulated by public interest and have gone ahead by leaps and bounds. It is not in the interests of civilization that we should leave our churches where they were years ago. We should not be willing that so many of the best brains and the greatest energies should go into industrial and scientific developments. To-day, I believe, we are on the verge of a great change.

Men are beginning to realize that it is useless to manufacture tools for people who don't know how to use them. Our present system of putting these tools in the hands of people without proper character is like giving firearms and matches to a crazy man. The next great development in education will be along the lines of developing character, teaching people how to use properly the instincts and emotions, intelligence and material possessions that they now have.

RODERICK SCOTT, Fukien University, Foochow, China

But if a break comes, men, the good men, that is, in state and church, will rise to meet it, offering whatever of sacrifice is needed. There is no doubt of spiritual equality among our East-



ern brothers here, aye, spiritual superiority; a splendor of character, worth all the years of missionary labor. . . .

1. First there is disillusionment. Their trust in time has failed—it'll be a long job. Their trust in leaders has failed: they had forgotten that men as well as policies must be changed. The Student Movement is no more, absorbed in larger issues. "There is an educational vacuum," says Eugene Chen—outside the Christian schools. There is much confusion of ideals, and of discipline, especially among girls' schools; demand for freedom of women; bobbed hair; coeducation; they don't know what they want; and they listen to anyone, especially the last speaker!

2. There is the prevailing fatigue. At the University we had to make attendance at the Monday morning Sun Yat Sen memorial meeting required. Patriotism is as strong as ever, but the best men just didn't come. But there is a new phase, and a most hopeful one. They are settling down to wait and to wait for *ideas* to germinate and rule. There is faith not so much in the concrete details of the Three Principles of the People as in the fact of there being a controlling ideal of unity; a national unity already much deeper than any armies can achieve exists, I believe.

3. Hence there is interest in study; more preparation is needed; some speak of going abroad for several years with no sense of desertion of a cause; politics is secondary; student life becomes normal (almost!).

4. Among the better men, the unsatisfied searchings of the past student decade are being focused; it is character they want and the country needs; and discipline and the spiritual life are seen as the means to character. General Chen, of the 11th army, now occupying Foochow, originally composed of the 'iron men' who stormed Wechang in 1926, himself a scholar and a former college professor, speaking at the University last week, said as much; character alone could purify and redeem the nation.

RESOLUTIONS ADOPTED BY THE DEPARTMENT OF SUPERINTENDENCE,  
NATIONAL EDUCATION ASSOCIATION, BOSTON, MASS.,  
MARCH 8, 1928

*Character Education.*—The evidence taken as a whole does not justify the conclusion that the young people of to-day or that the people generally, are worse than they have been in any previous period of our national history. On the contrary, there is abundant reason to believe that in the total there has been a marked improvement.

The public schools as well as the private are not indifferent to the formation of character as fundamental to all else. Character forming situations are the rule, not the exception, in the school life of to-day. It is undoubtedly safe to say that the typical school situation from the moral point of view is decidedly above life at large in its standards of ethics and personal conduct. Only those who look for moral education in terms which ignore the spirit or exalt the form fail to see this.

But no matter how the present may compare with the past, there is vast room for improvement. We should emphasize the fundamental importance of the problem of right living to the extent that every teacher should be conscious of it as a primary objective in teaching. This implies support of research and of scientific experiment in evaluating techniques of character education suitable to all levels of school life and to the ever-changing nature of the world in which we are living. A continuous professional study of this problem setting forth a proper apportionment of responsibility to the schools in their relation to other agencies and perfecting methods by which to meet this responsibility is vital in public education.

## LABORATORY EXPERIENCE AS A NECESSARY FACTOR IN AN ADEQUATE EDUCATIONAL PROGRAM\*

H. D. BOLLINGER,

University Pastor, Purdue University

In the subjects under discussion I am not taking an "either, or" position. I fully recognize the place of worship in the educational program and believe that coordinate with it must be a program of activity. Worship and program must blend. We must bend our energies to the enrichment of both.

The field of human knowledge to-day has been swept by breezes blown from the laboratory. The scientific attitude pervades everything. We cannot escape it and it is unnecessary to do so for it is helpful. The scientific attitude rips the crust of dogmatism from the subsurface of truth, jerks it forth by the hands of investigation, and sends it away analyzed and spanked but better prepared to meet the problems of life. Laboratory experience is the practical application of the scientific attitude to a given situation. The steps are well known: (1) the problem; (2) its analysis and synthesis; (3) the solution; (4) the application. We are advancing the thesis that personal participation in the laboratory of life is a necessary factor in an adequate educational program. There may be some who would object to this and there are some legitimate reasons for objection. There is a pseudo-something that stalks abroad to-day that is called scientific. It seems to be a fetish, brought about by the misuse of the word science. When a social or mental difficulty presents itself, a would-be scientist, armed with the fetish, waves the magic wand, gets some personal satisfaction out of the stupefaction of the bystanding laymen, and retires with a gusto, persuading himself to believe that he has solved the problem. Any such situation can usually be recognized by the absence of one or more of the four major elements that are necessary in a laboratory experience.

\* An address before the Triennial Conference of Church Workers in Universities, Chicago, Ill., January 6, 1928.

For instance, one might attack a problem without clearly stating what it actually is. He would then proceed to analyze and to piece together, reach his solution and make the application without once clearly realizing what it was all about. A Socratic questionnaire is the indispensable starting-point of scientific procedure. Here let me call attention to the relationship of a program of worship to a program of activity. Why all these personal participation activities and service programs unless at the very beginning in each and every case we ask the fundamental questions and, through the medium of worship, see their relationship to the problem: Why am I on this committee or performing this service activity? What relationship does it have to the larger program? In fact, what is the larger program? What is its relationship in my life? There are perhaps other questions that are indispensable in given situations.

Or, again, one might enter into a situation with a clear statement of the problem and proceed to analyze. Many of our present day problems suffer at this point. We do not give the time element its proper place. This perhaps is especially true of youth. Francis Bacon thought so when he said in his essay, "Of Youth and Age,"

Young men, in the conduct and management of actions, embrace more than they can hold, stir more than they can quiet; fly to the end without consideration of the means and degrees; pursue absurdly some few principles which they have chanced upon; care not to innovate, which draws unknown inconveniences. . . . Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success. Certainly it is good to compel employments of both, . . . because the virtues of either may correct the defects of both.

In other words, where there is a let-down in the second step of scientific procedure, there is chaos rather than completeness. Whenever there is analysis without synthesis there is incompleteness. Again, may we venture to call attention to the fact that in relation to the church, there are people who can see what ought to be done, and they can analyze quite well how it ought to be done, but to pick up the separated elements of the program and put them together is quite another proposition. Any one

can tear a car apart in an attempt to make it better but the hand of the expert is necessary to put it in running order.

The third step in laboratory experience is a solution of the problem. Here is where many individuals consciously balk. They proceed on the assumption that anything that is scientific is unsolvable. Open-mindedness with them is a fetish. If a problem is intrinsically a problem, it has a relationship to its implications and this relationship must be indicated in what is called the solution. This does not mean that one is a fool because he draws a conclusion or because he is sure about something. It means that he recognizes guide-posts and is going ahead.

The fourth step is one in which scientists are frequently unscientific. It is possible to make a laboratory solution of a given problem and then leave it helpless and suspended in a vacuum unrelated to life. It is a case of where a man is scientific but does not carry through with the scientific attitude. The ethics of the man possessed with the scientific attitude demands that his knowledge become the common property of the race. Note the words of Herbert Spencer,

Whoever hesitates to utter that which he thinks the highest truth; lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him remember that opinion is the agency through which character adapts external arrangements to itself, and that his opinion rightly forms part of this agency—is a unit of force constituting, with other such units, the general power which works out social changes; and he will perceive that he may properly give utterance to his innermost conviction; leaving it to produce what effect it may. It is not for nothing that he has in him these sympathies with some principles and repugnance to others. He, with all his capacities, and aspirations, and beliefs, is not an accident but a product of time. While he is a descendant of the past he is a parent of the future; and his thoughts are as children born to him, which he may not carelessly let die. . . . The highest truth he sees he will fearlessly utter; knowing that, let come what may of it, he is thus playing his right part in the world—knowing that if he can effect the changes he aims at—well; if not—well also; though not so well.\*

But the question now arises, why this lengthy explanation of the scientific attitude and method to those who are already

\* From *First Principles*.

familiar with it? Simply to refresh your minds and to again advance the thesis that the scientific attitude as evidenced in laboratory experience (by laboratory experience I mean practical experience or actual participation in activity) is a necessary factor in an adequate educational program. Please note that we are taking this position governed by the dictum of the scientific attitude. This is a serious step to take. It is a far-reaching step for it involves a consideration of the whole field of Christian experience, our philosophy of life and how experimentally to solve our problems. We have in the background of our minds the four distinctive steps of scientific procedure in laboratory experience and let us relentlessly apply them to any and all situations that arise in our fields of service. For instance, let us take theology and put it in the test-tubes of laboratory experience. We will have to face the usual criticisms. One is advanced from a layman's viewpoint by McCready Sykes, the New York lawyer, when he charges that "the church frequently flouts the obligations of intellectual integrity" (*Atlantic Monthly*, December, 1927, p. 730) and she fails to properly interpret Christianity. If we let our theology boil in a laboratory experience, everyone here knows that problems would arise in an harmonious group like this that would drive us to mental and spiritual distraction. Dare we do it? Or, let us put our ideas of nationalism in a laboratory experience and see what will happen. What is the Christian's attitude toward world peace? What does he do about the outlawry of war? Dare he test these things in the laboratory of life? What is his practical attitude toward America's foreign policy? Perhaps we can put the idea of brotherhood through a laboratory experience and fare better. Take the test tubes of different colors. Stir up the elements a little and let us see where we are on the matter of race relationships. Let us take the subject of the Christian's attitude toward social and economic life. When the laws of the laboratory begin to operate we see that only such characters as Bill Simpson, and others like him, are making the actual tests. Most of us are casual observers.

There is just one more problem and let us put it to the test. Let us take the character and person of Jesus. Surely around



Him we can rally and enjoy the experiment. Let us put our beliefs about Him and our interpretations of Him to the test. When the seriousness of doing it actually sweeps over us we begin to see that it is a desperate proposition and that this laboratory business which calls for a clear statement of the problem, its analysis and synthesis, its solution and application, leads us into depths we had not anticipated. Any one of the experiments we have just enumerated would direct us into fruitful fields of research and experimentation. We now come to the place where the whole thing strikes home. We, as religious workers with university students, must be perfectly willing to let them subject any and all of these questions to the laboratory experience. And more than that we must lead them into it. How will this be done? Shall we simply project these questions for the sake of argument? By no means. Our program of worship and activity should work so well in the laboratory experience of putting things to the test that we will be inevitably led into an attempt to solve these problems and to square them with life. We are personnel agents, charged with the task of definitely leading the young people with whom we work into actual participation and experimentation in things religious.

Now, let us consider a few of the reasons why laboratory experience is indispensable. We suggest, in the first place, that it is educationally sound. It is trite and yet true that we learn by doing. This is the trend educationally and it is the trend in religious education. M. Georges Bourdon, a Frenchman, published before the war a text-book on education (*The German Enigma*). In this book he set forth ideas and plans of education within Germany and he published the views of representative Germans whom he interviewed. One of them was Herr Samuleit, principal of an elementary school at Neukölln, near Berlin. He discussed the whole problem of awakening and developing interest within the mind of the pupil. He frankly admitted that it was the principal problem of the German system and closed with this statement, "We wish, as we say, to replace as much as possible the 'study school' (*Lernschule*) by the 'working school' (*Arbeitschule*), that is to say, a school in which the pupil, through personal experience instructs himself. I mean that we desire to substitute for the passive absorption of the master's

teaching, the active research of the pupil. We would have the former gradually disappear in favor of the latter." Our whole educational system to-day is gradually being geared to the proposition of stimulating creative activity in the life of the learner. Laboratory experience is indispensable in the process.

In the second place, laboratory experience in the religious educational program is a necessary corollary to the very thing that the students are doing on the campus. Let us here take an illustration from a practical experiment. Conscious of the fact that each activity of my own program should have a definite function in seeking to give an all-around religious training to the young people under my care, I have conducted this past semester a discussion group. If I may be pardoned for saying so, I have sought to conduct it on the laboratory basis and though the task is yet unfinished, I will give my outline:

(1) *The Problem.* Our university began this past year to grade on the basis of the "minimum essentials." For instance, a five-hour course in "The Essentials of Civil Engineering" would have 100 listed "minimum essentials." At the end of the semester each student is expected to pass an examination on the "minimum essentials" and if he has all of the 100 correct he will be given a grade of 70. The "over and above" items have been noted during the semester and he may add to his grade of 70 by having a knowledge of more than the required minimum. Taking advantage of this psychological breeze which blew from the campus, I announced a course in "The Minimum Essentials of Religion." The PROBLEM was to determine what are the minimum essentials for a Christian to believe.

(2) *The Analysis and Synthesis.* As we entered into our experiment the analysis took certain definite steps:

- (a) What are the minimum essentials for any religion?
- (b) What are the minimum essentials for Christianity?

The class listed several minimum essentials for Christianity and one of them was: The Person of Jesus. Among the number listed, they were asked to choose the most important and they chose this one. The discussion then took its third step:

- (c) What are the minimum essentials concerning Jesus?

The synthesizing process is gradually going on for, as the leader of the discussion group, I have repeatedly said that noth-

ing will be permitted in the course unless it comes from the actual belief of each speaker. In other words, it is a laboratory experiment in religious philosophy and ideas. There is no background for it other than the experience of the participants and the philosophy evolved therefrom will be a direct product of their own thinking. I have studiously tried to be nothing more than a laboratory assistant.

(3) *The Solution.* Inasmuch as the experiment is unfinished, the solution of our problem has not been fully formulated. Suffice it to say, each one in the class has made a list headed, "What I Personally Think are the Minimum Essentials of (a) Any Religion, (b) The Christian Religion, (c) The Person of Jesus." Care has been exercised to indicate that positions thus taken are merely guideposts to further thought and experimentation.

(4) *The Application.* The fourth step of the experiment has not been consciously taken by the group. An effort is being made to get the participants to give expression to the ideas evolved individually, and an attempt will be made also to have them do so as a group. Two suggested steps may be taken:

- (a) To seek to have each member of the group become the discussion leader of a group of his own.
- (b) To have the group as a whole sponsor discussions along the lines indicated in a single larger group.

Please note that this discussion group is an expressional activity designed to create conceptual attitudes on the part of the participants. Outlines similar to the one given for this discussion group might also be given for other expressional activities such as gospel or religious extension teams, social service groups, foreign student groups, morning watch services, and many other varied forms of student service that might be listed by university church workers. I suggest that in the discussion which follows this paper that we perform a laboratory experiment on our own work and ask ourselves a few pertinent questions such as: What is the specific value of any one of these service activities? What is its relationship to the worship program? How does it help the student to relate his own religious convictions to the facts of life? Lest we should leave this session with simply a confirmation of our belief in the worth-whileness of the laboratory

method, we trust that through a practical discussion by this group we may gather a few new ideas to carry back to our own laboratories.

In the third place, laboratory experience puts religion in the concrete. In the physics laboratory certain laws are known. They are tested in the individual experiment and are either verified or discounted. In religion we have certain ideals, and worship generates within us high and holy thoughts. It is possible for these thoughts to become dangerous unless given adequate expression in service. As Dr. Frank Crane would say, "Waste emotion is septic." It seems to the writer that the sole excuse for the existence of the church (and the same is true of related institutions) is that it is a channel for the direction of worship into the stream of everyday living. To illustrate: A large number of the young people in our universities have had some kind of a contact with church life and most of them know something of its machinery and methods. As they enter school life, science probes deep and school activities take their attention. Many of them spring from the diving board of what little they know into the swimming pool of what they don't understand. The religious workers of the church have a vital part and place here. The excuse for our existence is that we seek to help them. We place before them our program of worship, activities and service, seeking always to have them make the best possible personal expression of each in their own vital selves. It is a happy day in the heart of a church worker when someone tells him that John Smith, who graduated last year and is now principal of the high school in Buck Creek, is a leader in church and civic life. The church worker then knows that John has made the connection between the slight experience he had before he came to school, the training that he received while there, and the problems that he found in the community in which he works. John seems to have "carried through" the laboratory experience from the training center to the place where he touches life. The question naturally arises, Do religious centers actually accomplish this in very many lives? What is wrong when John does not "carry through"? Are we efficient and effective in making the inspirational and the concrete blend? These and other questions will arise in the discussion which we now commit to you.

## THE PARTICIPATION OF STUDENTS IN COLLEGE GOVERNMENT

ALBERT E. KIRK, President, Southwestern College

Our most generally accepted educational goals clearly imply the vital importance of student participation in college government. One of the most illuminating and comprehensive statements of educational aims is found in the declaration that the college is a "microcosmos," a little world so ordered and conducted as best to prepare citizens for the bigger world that awaits maturer years. In that bigger world one of the fundamental institutions is government, and the college must provide training to the oncoming citizens in the appreciation of its nature through the practice of its processes.

The importance of student participation in college government, implied in any adequate statement of educational aims, is further emphasized by the democratic ideal to which our American colleges are committed. Never better defined than "government of the people, by the people and for the people," democracy requires that everyone shall have a part in it who has an interest at stake. The democratic ideal is reached only when everyone who has an interest has a corresponding influence.

It is in this light that we see the fallacy of the slogan "student government." It implies that the students should have the sole and determining voice in the management of institutions of learning. Left uninterpreted and bandied about on campuses it leaves the distinct impression on youth whose minds are untrained in governmental theories and whose wills are undisciplined in governmental practice, that the voices of faculty, of trustees, of parents, are intruding voices. But government should be by the people, not by one individual or a group nor by several individuals or groups, but by every individual and group actually interested in the situation. To discover these several parties and to allocate to each its share of responsibility is the practical problem of college administration. One of the clearest discussions of this matter is presented by the late President



Hyde, of Bowdoin College, in a chapter of his book *The College Man and the College Woman*. He finds six groups or partners that must be recognized in college government: the state, the founders, the trustees, the professors, the students, the constituency and particularly the alumni element in it. In his splendid analysis of this total situation President Hyde points out the fact that in an earlier day, with colleges organized and governed as benevolent despotisms, with the students' field of initiative reduced to a very minimum, students very naturally created for themselves some other realm in which they could exercise freedom of action. Thus originated the Greek letter orders, and beyond those a realm of measurable—sometimes immeasurable—lawlessness and rowdiness. Students, denied initiative along more worthy lines under the prevailing paternalistic autocracy, spent their surplus energies in hazing each other, in town and gown warfare, and, when time dragged a bit, in robbing hen roosts, transporting animals to high positions in college halls, placing alarm clocks in chapels, and in other like activities, which came in time to be recognized as an inevitable, though perhaps regrettable, part of the educational "microcosmos," an authenticating seal of genuine "collegiungeist." College administrators sought to deal with this situation by repression, with the amount and severity of repression varying inversely to the wisdom of the administrators. President Hyde calls attention to the very significant fact that with the opening of legitimate fields for student freedom in the modern development of curricula, libraries, laboratories, social life and athletics, these unprofitable rowdyisms have proportionately disappeared. History throws clear light upon the problem of student participation in college government, though we are but slowly opening our eyes to it. It argues that only as students are made partners, full citizens in the educational world, do they rise to worthy cooperative living and to their best selves.

It is not surprising that President Hyde, writing a quarter century ago, stopped without pointing out the implications of this history for college government itself. However, these twenty-five years have witnessed progress along these lines. The establishment of class organizations led easily to the idea of a



representative student council or senate with general powers of conference and with limited powers of jurisdiction over clearly indicated matters. Such mechanism of student participation in college government is found in most colleges, and is generally accepted as worth while. Increasingly student representatives have been given places on committees and boards having the control of athletics, college publications, and various social and religious interests.

It is the purpose of this paper to report, in response to a request from Dr. Kelly, an experiment at Southwestern College which carries this increasing student participation in college life a little nearer to the logical conclusion in college government itself.

The machinery of the plan consists in provision for student representatives on all college committees, to be selected by the student council and to equal in number the faculty representatives. Though the plan has been in operation only two years some definite results and tendencies are clearly discernible, and they are all upon the asset side of the ledger. First, the plan has contributed to college solidarity by increasing mutual confidence. If there were no other benefits forthcoming, this improvement in psychological attitude more than justifies the plan. Students knowing that all college matters are discussed and planned jointly by students and faculty representatives are loyal and enthusiastic for "their" school; and faculty members receive new evidences of "youth's" insight and worthiness. Better understanding, increased confidence, more unity, are the results. The extent to which college troubles and educational weaknesses grow out of fear, suspicion and distrust is only appreciated as these attitudes are supplanted by a finer spirit. This new machinery of democracy has unquestionably raised our college community above some adverse currents and brought it where every constructive suggestion has a chance to be received and considered upon its merits.

Of the more or less general results attributable to the plan, I shall mention four. First, it has proved a help in bringing to light the facts needed in dealing with college problems. In a two-year study of curricula undertaken by the faculty in an

effort to better adjust our offerings and requirements to sound educational principles and to better educational results, the student representatives made a constant and much appreciated contribution in information, and were a decided factor in making the studies concretely practical. Likewise the library committee through this natural channel of information has been kept apprised of library conditions and needs as discovered in use by those for whom the library actually exists. The prompt adjustment of library supply to the necessarily changing reference and research requirements of college departments is now more assured. Indeed, concrete evidence is already at hand indicating that the presence of students on college committees has in every instance helped them to more efficiently understand their work and to get it done. True with every committee, it is nowhere more evident, as would be expected, than with the administration committee in its disciplinary function. Instead of the customary opposition or at best non-cooperation of students in bringing evil-doers to light and justice, this committee now functions with a gratifying measure of their aid, and when the verdicts of this committee are reported to the assembled college community they are received with a respect not otherwise obtainable. We are growing in the conviction that no finer sense of right nor more adequate sense of justice is available in a college community than those of the student body itself.

Second, the plan stimulated student discussion. It calls for reports of committee work to be brought back by the student representatives to the student council, and for an occasional student parliament or an assembly of students and faculty in general discussion of important matters. Detailed rules have not been prescribed for these gatherings, but in an atmosphere of confidence there seems to be no difficulty in getting all sides of a question presented, and generally faculty and administration viewpoints are not only welcomed but requested by the student officers presiding. Before closing this paper I shall indicate a few concrete accomplishments attributable in no small measure to these parliaments. I wish here to record my own convictions that these discussion assemblies have encouraged a larger use of the discussion method of approaching problems

both in and out of the classroom. For instance, this year the Christian Associations, instead of one central meeting at their Wednesday morning forty minute period each week, are conducting a schedule of from two to six discussion groups dealing with a variety of interests, each led by a student with a faculty advisor, and with all these discussion leaders and advisors meeting together each week in advance to plan the work. Anything that stimulates students to open-mindedly consider the real problems of present day life belongs to an efficient educational procedure, and nothing has been discovered better for that purpose than Socratic discussion.

Third, the plan quickens interest in the theory of government, or at any rate, opens the way for an occasional presentation of the subject. It is good pedagogy to begin the study of geography with the local physical environment, and it is good pedagogy to begin the study of government with the local college community. If a plan of representative democracy will not work there, it will certainly work less well in the community outside. It seems to me that every year an analysis of college government somewhat after the plan of President Hyde's discussion, above referred to, should be presented to the students and faculty, preferably in joint assembly.

Fourth, the plan recognizes the necessity of practice in government by college students for they presumably are tomorrow to furnish society with its outstanding examples of both leadership and fellowship. The educational goal has not been better expressed than in the phrases: "to know, to do, and to be." The actual doing of things is being stressed to-day both in the field of the natural sciences and in that of the social sciences, and if in the educational process it is more necessary in the one than in the other of these fields it is in that of the social sciences, for they partake of the nature of art as well as of the nature of science.

Of concrete accomplishments to date wholly or measurably attributable to the plan, I mention three. Instead of the custom of receiving from the administration the grant of a holiday after especially important college victories, the students suggested that the student council be given the power to grant holidays

within a certain numerical limit to be jointly determined. Such holidays have averaged about three per year. The students suggested two as about right. It works well, evading all necessity of student mass pressure upon president or dean, protecting college work from unheralded dismissal, and assuring better planning of such holidays. Again the students brought up from their discussion the suggestion that the occasional practice of the teachers appointing a student chairman in a class be made universal in the college, such chairman, in the event of the unexpected tardiness or absence of the instructor, to call the class to order and to proceed in some manner with the work and whenever the instructor's absence is anticipated to definitely plan with the instructor for the work of the class. But more significant than these items has been the abolishment of hazing in every form. The usual college custom of the sophomore raidings, paddlings, and various means of humiliating of freshmen was much honored among us by its zealous observance. The administration, aided by various student organizations, had steadily built up plans to welcome and to orient freshmen during those frequently homesick, always crucial, opening days of college careers; while the sophomores aided by groups of upper-classmen were each year equally solicitous to improve upon all previous records in repulsing, "occidenting" and sickening the newcomers. The administration had for years cautioned, deplored and denounced, but without any emerging improvement. It is not claimed that the students did of themselves set aside these customs, nor for that matter, that they ever of their own initiative would have done so. It is very difficult for students to discard college traditions. However, this machinery of government made it easy to get and keep this matter before the student council, class organizations and general parliaments until a student sentiment for a new order of things was so strongly developed as to warrant the administration in positively announcing its arrival. The entire college community will henceforward unite in a single constructive program of friendship and helpfulness. A joint committee is at work planning for an all-college cap to bear upon a common background of the college colors, the distinctive insignia of each student class and of the faculty.

## THE PENNSYLVANIA CONFERENCE OF RELIGIOUS WORKERS

CHARLES A. ANDERSON, University Pastor, University of Pennsylvania

An informal conference of religious workers in universities of the Eastern district was held on Tuesday, March 27, 1928, during the week of the dedication of the new building of the Christian Association of the University of Pennsylvania at Philadelphia. About thirty persons engaged in student religious work in the Eastern parts of the United States attended. The program was planned by the staff of the Christian Association of the University of Pennsylvania under the leadership of the Rev. Robert H. Gearhart, Jr., Lutheran minister for students and President of the Eastern University Church Workers' Conference.

Following an impressive devotional service led by Mr. Gearhart in the "Upper Room," the Conference went into a discussion of "The Present Day Moral Conditions and Standards among Students." A paper on this theme was presented by Dr. Charles Harris, Chaplain of Lafayette College. Important conclusions of this discussion emphasized the value of creating the need in youth for an enthusiasm for a high purpose in order to direct life on a high plane.

During the luncheon hour the delegates inspected the new building, which contains on the first floor a large lobby surrounded by offices for the members of the staff, and also a large lounge for the use of men. On the second floor is the auditorium, a lounge for women students, and several meeting rooms. The third floor contains the "Upper Room," devoted to personal meditation and religious meetings, a faculty lounge, and other meeting rooms. The basement is given over to rooms of various sizes for the use of day students who commute from their homes. Provision is also made on this floor for the serving of special luncheons.

Following luncheon a symposium was conducted under the leadership of Dr. Ray Freeman Jenney, General Director of the

Christian Association, on "What Would You do with this Building?"

During the afternoon Dr. A. T. Boisin, Chaplain of the Hospital for the Insane at Worcester, Mass., brought "A Message from Purgatory," under the general theme of "New Trends and Methods in Religious Work," stating that the problem with disturbed personalities can best be settled by getting such persons to recognize the facts and adjust themselves through personal relationships.

Professor Henry P. Van Dusen, of Union Theological Seminary, also discussed "New Trends and Methods in Religious Work," pointing out some of the discouraging qualities involved in dealing with students and suggesting a number of encouraging factors that would serve as a challenge for religious workers to bring students into a personal allegiance to Christ.

Following the dinner, "The Evolution of the Christian Association" and "The Pennsylvania Plan" were discussed, with some historical allusions by Mr. Thomas S. Evans, and the Rev. C. O. Wright, both of whom served for a number of years as General Secretaries.

The Conference was closed by an appeal for Church unity on the part of Dr. Van Dusen.

Delegates felt that the fellowship of this informal conference was very inspiring and returned to their respective universities with stimulation of new ideas and freshened ideals.



## AMONG THE THEOLOGICAL SEMINARIES

GARDINER M. DAY

*Church Union Movement Started by Students of Garrett Biblical Institute*

Almost the entire student body of Garrett Biblical Institute signed a memorial which has been put into the hands of President Eiselen, who is a delegate from Rock River Conference of the Methodist Episcopal Church to the General Conference which meets in Kansas City during the month of May, asking the General Conference to appoint a commission to consider organic union with other denominations and to give all who are interested in such a proposition an invitation to take part in the consideration of the question of union. The movement was started by Don Lemkau, a graduate of the University of Iowa and a student in the Institute, who is an ardent worker for church unity.

The resolution is as follows:

We, the undersigned students of Garrett Biblical Institute, believe that the time has come for a definite step forward toward organic union of the churches of the United States; therefore,

*Be it resolved,*

1. That the General Conference appoint a commission to consider organic union with other denominations;

2. That the General Conference, extend to the Congregational Church, to the Presbyterian Church in the United States, to the Presbyterian Church in the United States of America, to the Methodist Episcopal Church, South, and to any other denominations desiring seriously to consider organic church union, an invitation to choose like commissions respectively; and

3. That from the commissions thus chosen a joint commission be formed for the purpose of recommending to the participating churches for their constitutional action a definite plan of organic union.

The following resolution was passed by the Inter-Seminary Conference of New England which met at the Hartford Theological Seminary in February. At the time of writing, this resolution and a number of others that have been sent to Washington

are apparently having some effect in the accomplishment of their aims.

To Our Congressmen, Senators and the President:

We, the delegates from the New England Theological Seminaries meeting at the Inter-Seminary Conference at Hartford Seminary, Hartford, Connecticut, earnestly protest against the proposed Big Navy program as a step away from peace, being in fact competitive, provocative in war psychology and utterly unwarranted at a time when we are urging disarmament upon Europe; and we particularly deplore the removal from the bill of the authorization for the President to suspend building if another naval reduction conference is held. We urge that the influence of our Government continue to be thrown on the side of naval reduction by international agreement and be exerted helpfully in favor of treaties that shall offer hope of ultimate security for all peoples through cooperation and organized goodwill, not force.

A similar resolution was passed by individual members of the faculty and student bodies of Union Theological Seminary and Yale Divinity School. The Union petition contained 169 signatures, including those of seventeen faculty members. The Yale petition contained 176 names, including ten faculty signatures.

#### *Yale Divinity Students*

When the contract between the union and the employers in the neckwear industry in New York expired, December 1, 1927, a new one was drawn up and signed by 116 out of 120 firms. Four firms refused to sign because the new contract called for the abolishment of all home work. Two of these companies moved to New Haven and operated with non-union labor. The union endeavored to form a local branch and to that end sought a hearing in New Haven, but was continually refused. As a result three Yale students prepared a pamphlet stating the case, which was submitted in advance to the employers, but no reply or comment was received from them. On January 10th, forty-five students, including ten of the Divinity students, distributed these pamphlets on the streets in the neighborhood of the factories. Nineteen students, of whom seven were Divinity School boys, were arrested and upon trial were fined \$2.00 each to save the "fair name" of Connecticut.

The *Yale Alumni Weekly* speaking of the case said: "Whatever else may be said about it, it was a spirited act. And it is a wholesome situation in any American college that such a spirit exists. We would not give much for an American college that did not have it; youth may not always have wisdom, but it frequently has something a great deal more important for human progress, and that is readiness to help rectify a social wrong if it considers that such exists."

#### *Central Theological Conference*

On February 21, 1928, at the First Congregational Church of Chicago, 350 theological students from ten seminaries in the western area of the central region of the country met to discuss "What Must We Be in our Ministry to be Christian?"

Among the leaders of the conference were Professor Fred Eastman, of Chicago Seminary, and Dr. Miles Crumbie, of Buffalo.

The officers elected by the Chicago Association were: *President*, C. B. Jensen, Divinity School, The University of Chicago; *Vice President*, Rudolph Schultz, Maywood Theological Seminary; *Secretary*, Orlo Choguill, McCormick Theological Seminary; *Treasurer*, Urban Johnemann, Mission House, Plymouth, Wisconsin.

#### *Dr. Mullenbach and Professor Kincheloe Come to Chicago*

A significant development in industrial relations is the recent addition to the lecture staff of The Chicago Theological Seminary of Dr. James Mullenbach, for fifteen years Chairman of the Labor Board maintained by Hart, Schaffner and Marx and the Amalgamated Clothing Workers of America. Dr. Mullenbach's lectures in Social Ethics are being broadcast by the *Chicago Daily News* under the heading, "Creating Good Will in Industry." According to Arthur E. Holt, head of the Seminary's Department of Social Ethics, Professor Samuel Kincheloe, now connected with the Y. M. C. A. College in Chicago, will be added also to the department staff, beginning October 1, 1928. Dr. Kincheloe will be Associate Director of the Department of Research and Surveys of the Chicago Congregational Missionary and Extension Society and Lecturer in the Sociology of Religion in The Chicago Theological Seminary.

## AN APPEAL TO THE CHURCHES

J. G. WALES, The University of Wisconsin

*Religion is the salt of the earth, wherewith to keep both duty and learning sweet against the taint of time and change; the catholic study of the world's literature as a record of the spirit is the right preparation for leadership in the world's affairs. You do not know the world until you know the men who have possessed it and tried its ways before ever you were given your brief run upon it.*—WOODROW WILSON.

As one engaged in the work of college education, the writer desires to put before the churches with all possible urgency the need that the church play a stronger part in education than it has done since the Middle Ages. At the present moment culture is threatened, all ethical concepts are threatened, Christian civilization is threatened. Indeed these are threatened at all times; civilization is ever crumbling at some point and having to be rebuilt. Only through the strongest and most continuous efforts can we hope to reestablish and maintain our individual, national, and international life on a sound foundation.

The church has made and is making some effort to educate its membership. But by going straight to first sources and getting directly the best nutriment and stimulus for the mind, the imagination, and the ethical sense, it can do infinitely more than it has done. Why be content with second, third, fourth, not to mention tenth-rate material, as so many of our people in their reading and their amusements are content? Why not have the very best?

The argument that the best is too difficult is not valid. The best is often surprisingly simple. It is for the most part within the grasp of normally competent minds under normally competent instruction. But whether individual works are difficult or comparatively simple, the task as a whole is, we admit, strenuous. And it ought to be strenuous. There is no way to save our souls without discipline.

The argument that we lack teachers is not valid. We can train our teachers as we go, beginning with our clergy.

The argument that the young people will not listen to us is not valid. They will listen if we begin our training when they

are young enough. The most important part of an ethical training, as a great educator discovered long ago, comes before the child is seven years old. But to give ethical nurture we must have ethical nurture ourselves. Hence we must begin with ourselves and give what we can to people of all ages all along the line.

The argument that there will be difference of opinion as to what material to use is not valid. On the best material available in the human tradition as a whole, there is a sufficient consensus of opinion for a starting point. By "best" we mean most wholesome, nutritious, and stimulating to mind, imagination, and ethical sense. I submit the following thirty names.

First, last, and always, the Bible, to be studied directly rather than in secondary sources, and primarily as presenting the spiritual experience of a people; then Homer, Plato, Aristotle, Aeschylus, Sophocles, Thucydides, Virgil, Epictetus, Marcus Aurelius, Plutarch, Confucius, Bhagavad-Gita, St. Augustine, St. Thomas à Kempis, *The Little Flowers of St. Francis*, François de Sales' *Introduction to the Saintly Life*, Dante, Molière, Pascal, Cervantes, Goethe, Shakespeare, Edmund Spenser, Milton, Samuel Johnson, Wordsworth, Thackeray, George Eliot, Lincoln.

It is well to concentrate on a relatively small quantity of material.\* The essential thing is to be sure that the very best is

\* Of course, the list could be extended. Among names that many might wish to add are: Herodotus, Xenophon; the great skeptics, Lucretius and Montaigne; Cicero, Elyot, George Fox, Bunyan, Vaughan, Burke, John Wesley, Burns, Jane Austen, Newman, Arnold, Tennyson, Browning, Hawthorne, Woolman, Emerson. It is well to realize that few ways of looking at the world are of recent invention. It should of course be borne in mind that some of the work, even of a great man, may be valueless: most authors must be read with discrimination.

The above lists are for students of college age and over—the reading to be begun during college age and continued for a lifetime. It is suggested that a library for the younger folk should include the following:

The Bible in the King James version (omitting parts of the Old Testament), to be extensively memorized.

Aesop's *Fables*, Anderson's *Fairy Tales*, Grimm's *Fairy Tales*, Hawthorne's *Wonder Book* and *Tanglewood Tales*, Lewis Carroll's *Alice in Wonderland*, Bunyan's *Pilgrim's Progress*, Kingsley's *Greek Heroes*, Bulfinch's *Age of Fable* and *Legends of Charlemagne*, Boulton's *Asgard and the Norse Heroes*, Homer's *Odyssey* (Palmer's translation, Riverside Edition,

included. Why not give to our people, through a concentrated study of the best, at least the beginnings of a sound liberal education?

The argument that a liberal education is only for the few is not valid. Professional education must be variously distributed according to specialized talents. But liberal education can be given in some degree to all who are not sub-normal; and most of our people are not sub-normal. Even the sub-normal are not harmed by contact with refining influences. Many naturally stupid members of the older aristocracies have become persons of character and refinement and valuable members of the human family through their life-long contact with the finer things of human life. Liberal education should be given to all *in whatever degree it can be received*. No encouragement should be given to any pretense, but every encouragement to sincere and thorough work, however elementary.

The argument that we lack facilities for the work is not valid. *We must use the facilities we have*—the religious press, conventions, summer schools, correspondence courses, study groups

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or Butcher and Lang, Macmillan's Pocket Classics), Sidney Lanier's *Boy's King Arthur*, Kipling's *Jungle Book*, Lamb's *Tales from Shakespeare*, Cowden Clarke's *Tales from Chaucer*, Palgrave's *Golden Treasury* (to be extensively memorized), Defoe's *Robinson Crusoe*, Hughes' *Tom Brown's School Days*, Scott's novels (*Ivanhoe*, *Rob Roy*, *Quentin Durward*, etc.), Dickens' *David Copperfield* and *The Tale of Two Cities*, George Eliot's *Silas Marner*, Dana's *Two Years before the Mast*, Mark Twain's *Tom Sawyer* and *Huckleberry Finn*, Vambéry's *Story of my Life*, Fenimore Cooper's novels, Stevenson's *Treasure Island*, Irving's *Sketchbook*, Malory's *Morte D'Arthur* (abridged, Macmillan's Pocket Classics), Milton's *Shorter Poems*, Shakespeare (in abridged editions), Spenser (in abridged editions), Virgil's *Aeneid* (Conington's translation, ed. by Allinson, Lake English Classics).

These, besides books of nature study, books on games and manual arts, books of travel (Stanley, for example), illustrated books on the fine arts, etc.

As a transition to more difficult reading, an excellent selection from most of the great creators of world literature is to be had in *Harper's Anthology, Prose* (one volume, \$2.50) and *Harper's Anthology, Poetry* (one volume, \$2.50) edited by Frederick A. Manchester and William F. Giese, Harper and Brothers, 1926. With these can be had a useful manual of instruction. It is important, however, to use anthologies only as *leading the way to a continuous study of the books themselves*.



however small (groups of from three to a dozen may be the most effectual), church libraries, and chiefly home study. The work should be done without any system of "credits" or any machinery tending to commercialize the students' motives. It is easy to get books through the public libraries, though to build up church libraries would be better—still better to build home libraries that can be marked, learned, and inwardly digested. Practically all the authors mentioned are available at from eighty cents to one dollar a volume in such editions as The Macmillan Pocket Classics, The Lake English Classics, Bohn's Popular Library, Everyman's Library, The World's Classics, etc. Is it necessary to say that one hundred dollars put once in a lifetime into such a library as the above list of thirty names suggests, and one evening a week put into such study would yield an infinitely richer return than the same output of time and money in motion pictures? The purpose, be it clearly understood, is not to inform people *about* these books, but to keep people's minds in contact with the books—in contact with *great utterances and great personalities*. They cannot be read once and for all; they should be turned to continually. The type of study we propose bears the same relation to wrestling with our daily tasks and problems that food does to exercise. Wholesome food taken regularly is as necessary as exercise to the life of mind and spirit. Summaries and paraphrases will not serve. Translations we shall often have to use, but they, as far as possible, should be great translations. Only great style, the true voice of personality, is an adequate medium of communication from age to age.

The argument that these studies are not all directly religious is not valid. As Arnold said long ago, "No man who knows nothing else knows even his Bible." In order to deepen our grasp of religion itself we need a profound hold on the whole human tradition.

The argument that these books are all of the past and are out of date is not valid. We are, as it were, moving in on truth in a spiral. From many points on the spiral the race has taken photographic impressions of truth. Any one of these, though it may be defective, may present an aspect of truth not visible from any other angle. Hence the whole series must be kept. Nor is it enough that the great impressions of the series be ac-

cessible; they must be known. It is true that we must study our own age, try to understand it, try to get an all-around, a coherent view of it, try to see what kind of raw material it is, what it lacks, what it most urgently needs, what can and what ought to be done with it. But for this task we must prepare ourselves by getting the deepest grasp we can of the human tradition as a whole. Only so can we have the knowledge, the judgment, the critical power, and the ideals that we need to think with.

The argument that the age is too materialistic to be interested in such a programme is not valid. The more materialistic the age, the more urgent the program. Our young people are not different in natural endowment from young people of other periods. The difference is in the environment they find to grow in. It is our responsibility to see that the soil into which they must send down their roots is enriched with spiritually nutritive elements. To this end we need to enrich the soil of our own minds. If we are going to teach them that there is something of more value than high-powered cars—the nobler creations of literature and art, for example; justice, for example, and friendship, and heroism, and self-mastery and the extension of the Kingdom of God—we must ourselves rediscover these higher values.

The argument that there is no way to initiate such an enterprise is not valid. Every one of us can begin at once with himself and watch for every form of opportunity to extend his labors.

The argument that this work should be left to the existing educational system is not valid. The educational system has its hands more than full and needs help from all quarters. Moreover, many institutions have all they can do to keep from being themselves infected by materialism, from being made to subserve an economic struggle. But the church stands as one institution which still takes for granted the value of honesty, and justice, and self-mastery, and brotherly kindness for their own sakes, the validity of spiritual insight, and the supreme claim of the Divine in human nature. It is natural that we turn to the church for aid. It is not primarily through argument, but rather through giving us the *food of the spirit* that she must respond. To the church is still given the great commission *Feed my sheep; feed my lambs.*

**MINUTES OF THE EIGHTEENTH ANNUAL MEETING  
OF THE NATIONAL ASSOCIATION OF  
BIBLICAL INSTRUCTORS, COLUMBIA UNIVERSITY,  
NEW YORK CITY,  
DECEMBER 28-29, 1927**

The National Association of Biblical Instructors held its eighteenth annual meeting at Columbia University, December 28-29, 1927, the sessions being held at the Faculty Club and in Room 307 of Philosophy Hall.

After the opening dinner at the Faculty Club, Professor Eliza H. Kendrick, of Wellesley College, gave the President's Address on "Biblical Instruction in its Relation to Church Loyalty" (published in *CHRISTIAN EDUCATION* for January, 1928). President Benjamin T. Marshall of Connecticut College spoke on "Service of Biblical Departments to Other Departments of the College" (*CHRISTIAN EDUCATION*, February, 1928).

The business session was held in Philosophy Hall at 10 A. M. December 29th, with President Kendrick in the chair. In the absence of the secretary, Mr. James Muilenburg, of Mount Holyoke College, was elected secretary pro tem. The report of the treasurer was read and approved. The motion was made and passed that at least fifteen dollars be kept in the treasury. It was also moved and passed that all funds in excess of fifteen dollars, after all other expenses had been met, be used to pay an outstanding debt to *CHRISTIAN EDUCATION*. The following budget for the year 1928 was then proposed:

To <i>CHRISTIAN EDUCATION</i> .....	\$207.00
Program .....	30.00
Postage .....	5.00
Balance .....	34.00
	<hr/>
	\$276.00

This budget was approved.

It was voted that the Chair appoint a "Publication Secretary," whose duty it would be to call the attention of Biblical instructors to the opportunity of contributing notes, queries, and articles to a department in *CHRISTIAN EDUCATION* devoted to our work, and to assemble such material.

Miss Wild presented the report of her Committee on Correlation of Bible Work in Secondary Schools and Colleges, which consisted of a suggested course of study for secondary schools offering a unit of Bible for college entrance. This report was divided into three parts: (1) the general scheme, (2) options, (3) the question as to the publication of the outline. The motion was made and passed that the report of the committee, with the second set of options, be approved. It was also decided that this outline be published in CHRISTIAN EDUCATION and that reprints of the outline be made which could be sold to any who desire them at a moderate cost. Voted to request CHRISTIAN EDUCATION to send ten copies of such reprints to the colleges represented in this Association that admit Bible among their entrance units.

The Committee on the Correlation of Bible Work in Secondary Schools and Colleges was thanked and discharged.

It was voted that a "continuation committee" on curriculum be appointed by the Chair to continue the interest in this subject and to serve as a body to whom questions on this curriculum and its workings could later be addressed. Mrs. E. E. Curtis, of Wellesley, and Miss Claudine E. Clements, of the National Cathedral School in Washington, were appointed.

The Nominating Committee presented its report, which was adopted: *President*, Principal Walter Haviland of the Friends' Select School, Philadelphia; *Secretary*, Mr. Ralph K. Hickok, Wells College, Aurora, New York; *Treasurer*, Miss Maude Louise Strayer, The Masters School, Dobbs Ferry, New York; *Program Committee*, Mr. Wallace L. Gallup, Connecticut College, New London, Conn.; Mr. Walter M. Haviland, Smith College; Mr. James Muilenburg, Mount Holyoke College.

The regular program for the morning was a discussion led by Professor Cadbury on the theme, "How Shall We Present Jesus in Present Day Biblical Teaching?"

(Signed) JAMES MUILENBURG,  
Secretary, *pro tem*

## A DEPARTMENT FOR THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

The National Association of Biblical Instructors has made **CHRISTIAN EDUCATION** its official organ and plans are under way for the conduct of a regular department monthly in its interests. Professor Ismar J. Peritz, of Syracuse University, has accepted appointment as Associate Editor of this section of the magazine, concerning which further announcement will be made later.

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## UNIT OF BIBLE SYLLABUS FOR COLLEGE ENTRANCE

A pamphlet containing the syllabus outline of "A Unit of Bible Study for College Entrance" printed in our March number, together with the revised bibliography for use of classes in secondary schools, published in the November issue of **CHRISTIAN EDUCATION**, may be had from the office of the Council of Church Boards of Education, 111 Fifth Avenue, New York, for twenty-five cents per copy.

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## THE EFFECTIVE COLLEGE

A book of 300 pages setting forth the most approved ideals and procedure regarding curricula, faculty-student relations, effective teaching, promotion of scholarship, the place of religion and the fine arts in education, and the problems of finance. Price \$2.00 per copy. Published by the Association of American Colleges, 111 Fifth Ave., New York.

For Table of Contents see March issue of **CHRISTIAN EDUCATION**, pp. 407-408.

New subscriptions to **CHRISTIAN EDUCATION**, which include the *Handbook of Christian Education* (May, 1928), \$1.50 per annum. The *Handbook* alone 75 cents postpaid; cloth bound, \$1.25. Single copies of other issues 25 cents. The May issue will be devoted entirely to the *Handbook*.

## THE HANDBOOK OF CHRISTIAN EDUCATION

The long-heralded *Handbook* is now on the press! The delay has not only whetted anticipation (it is hoped) but resulted in the addition of much valuable material. It is a compilation of facts peculiarly adapted to the needs of the constituency, based upon long experience in the field and hundreds of inquiries that pour into headquarters. It is an essential addition to every reference shelf.

Doubtless one of the most popular features will be the comparative table of standards of the principal regional and national accrediting agencies. The statistics of some 700 colleges, universities, secondary, theological and training schools will be a constant source of reference. One section is devoted to foundations interested in education, of which there are over thirty. In another are listed many regional, national and international associations for the advancement of education. The list of the schools of religion and that of the church workers in state and independent institutions are not duplicated in any other publication. Not the least important is a list of church boards of education with the executive officers and staffs of the constituent boards. Other unique features are the lists of denominational clubs and personnel agencies of the boards for the first time assembled and published here. In the introduction Dr. Kelly outlines the function of the Council of Church Boards of Education, showing the scope of its activities. He calls special attention to the publications (also listed) which members of the staff have written, edited or assisted in publishing.

Not only workers in the field of Christian education, and particularly the Council's constituency, but students, investigators and all those interested in education whether it be state, church, college, secondary or theological, will find the *Handbook* a veritable treasure chest of facts.



## THE PROGRAM FOR A RELIGIOUS EDUCATION DEPARTMENT\*

JAMES E. CLARK, Editor of *The Presbyterian Advance*

The question of what studies should be included in a college Department of Religious Education cannot be wisely answered until we have clearly in mind the purpose of such a department. And if the department is in fact a *department* of a college—not just a side-show or an unrelated adjunct—then we must begin even farther back—with the question, What is the purpose of a Christian college? I will not attempt to discuss that fundamental question, but will merely suggest a definition and what is involved therein.

The purpose of a college is so to develop and equip an immature personality that he may become an effective leader of his fellows. This involves certainly the impartation of knowledge, the implantation of principles and the cultivation of a general attitude, these being the mental and spiritual tools which he must possess and use in the exercise of such leadership.

It is not the primary business of a college to train an individual for some particular occupation or profession. Its business is not to teach method or develop technique. Method and technique may appear somewhat incidentally, as by-products, and it would hardly be wise to pass an Exclusion Act against them; yet they belong to the professional school, the clinic or the workshop rather than to the college. To be sure, we learn by doing, but, as Everett Dean Martin observes,

That is the way animals learn, and it is all they learn. By repeated performance an individual learns how to do a task, but he does not thereby learn *what* to do, nor *why* it is done. Education has to do with insight, with valuing, with understanding, with the development of the power of discrimination, the ability to make choice among the possibilities of experience and to think and act in ways that distinguish men from animals, and higher men from lower.

\* An address before the Presbyterian College Union, January 11, 1928.

It is with education in this sense that the college is concerned. In one department it will give its students facts and principles in the realm of economics, possibly some of the principles of finance and banking; but it will not undertake to train the student as a bank clerk so that he will come forth with skill in manipulating an adding machine and some particular card system. Such technical details belong to the specialists who take great delight in turning men into machines—particularly their own kind of machines. The college, on the contrary, is more concerned with converting machines into men—men of initiative and purpose and power who can lead their fellows as well as manage machines.

Now, if what has been said is true of the college as a whole, it is equally true of any department of a college. It is certainly proper to offer the student a chance to "major" in some special field. This fact has been recognized for years. If I am not mistaken it was recognized before the word "major" was invented as a college term—recognized by courses which led to the B. A. degree on the one hand and to the B. S. degree on the other. With the large increase in the number of courses possible to-day it seems more important than ever that a student should not only be given the chance but should be encouraged to major in some particular field. But we face a very real danger that a college "major" in name shall become so minor in fact that it neither holds the respect of the student in comparison with other courses nor yields those values which should be yielded by every college course. It has not been unknown that an institution called a "college" has been in fact little more than a business school or a school of music, giving much training in method and technique but almost nothing of that enlargement of life which is the real business of the college. Indeed, there have been, if there are not now, so-called colleges which were little more than schools of sectarian propaganda, their students being carefully trained in the art of keeping their fellows in the mist and the ruts of the valley, instead of helping them upward to the clear skies and broad expanse of some spiritual table-land.

This error should be carefully avoided in a department of Religious Education; and if it is to be avoided, nothing should be admitted to such a department which is not of college rank. I

have known personally of a college student studying Pratt's *The Religious Consciousness* as a part of his work in psychology and in the same term giving attention to petty details of "Organization and Administration" in the field of religious education. Possibly Pratt's book was rather beyond even a college senior; but it is certain that the parallel course was not above high-school grade. The effect of such a discrepancy is to cause the serious student to think that there is no real challenge in a department of Religious Education. Yet, we find that it is seriously recommended that what is known as "The Standard Teacher Training Course" be offered for college credit. It might fit into the freshman year, but I doubt that it would offer any such challenge as comes to students in other departments in that same year. It is very doubtful, too, whether the subjects proposed by a joint committee and published in *CHRISTIAN EDUCATION* about seven years ago can be taught so as to leave the impression that they are of true college rank. The thirty-hour major then proposed was as follows:

Subject	Semester Hours	Subject	Semester Hours
Bible .....	6	Educational Psychology .....	3
Teaching Values of the Bible .....	3	Introd. to Relig. Education	3
Curriculum .....	2	The Teaching Process (Ob- servation & Practice) .....	4
Christian Religion .....	3	History of Religious Edu- cation .....	3
Organization & Administra- tion .....	3		

Even if a major as thus outlined actually can be lifted to college grade, it is not likely to be so lifted, and with the exception of Bible study, the educator will see that it contains little of cultural value. The individual may doubtless become a more efficient machine for the purpose in view by pursuing such a course, if that purpose is to carry forward a somewhat cut-and-dried program of instruction called "Religious Education." But such a course is mechanical rather than vital, and the business of a college is not to develop machines, but men. If colleges are true to their high calling, they cannot afford to become mere assembly plants where are put together the various parts of a

standardized product and whence the completed units are delivered all ready to run nicely along a narrow-gauge track—if only somebody will furnish the power. The college deals with human dynamos which run by their own God-given power, with God-given ability to decide which way they will go and why, and with the solemn obligation resting upon them to guide others in the right direction. Religious Education, therefore, must mean such development of the individual's vision and power and general attitude, and his equipment with such knowledge, ideals and basic principles, that he will leave the college halls knowing where he is going and why, and with the fixed purpose to gather followers and lead them along the path.

A person thus equipped will very quickly gain all necessary information about the best methods to employ with a particular group under particular conditions, which information is of very little use to any person until he is ready to apply it in carrying out a purpose. In spite of all that the college may do to him, the college graduate will still be sufficiently intelligent to tell the difference between the duties of the Sunday-school superintendent and the janitor even if he hasn't had the subject included in the curriculum. What he needs to become a religious leader is to know beyond the shadow of a doubt the difference between the divine way and the devil's way in every sphere of human activity and how effectively to influence others to walk in the one and avoid the other. The approved methods which are taught to him as a freshman will be out of date by the time he is a senior anyway. His essential need is a firm grip on the eternal verities with respect to God and man and enough knowledge of both to know how to plant them in the souls of his fellows. His teacher's task is not to fit him into a mold and train him to become a skillful mechanic able to fit others into the same mold, but so to enlarge his life, equip his mind and inspire his soul through a knowledge of God and men that the impact of his personality and the impartation of the knowledge he has gained will thus enlarge, equip and inspire every life he can influence.

If thus far we have come along the right road, we are now ready to consider what are the essential subjects to be studied

in such a department. I shall not attempt to suggest just how many semester hours should be devoted to specified courses, for men actually in college work are much better able to determine such details. Indeed, I will not even attempt to suggest by name what particular courses should be offered or required, for colleges are now offering from forty to sixty different courses which naturally belong to a department of Religious Education. I will content myself with expressing my conviction as to four general subjects which in my opinion should receive chief attention within the thirty semester hours usually fixed as a college major, indicating some of the subdivisions of such subjects:

1. The Bible should certainly be central in a department of Religious Education, and the study of the Bible itself—not as literature nor history, but as a book of religion—demands at least eight hours of the thirty. Indeed, it should have more time than this if certain courses are to be classified under "Bible" instead of under "history." But in my judgment a part of the study of the Bible properly belongs to the history of religion, to which I shall refer next.

In studying the Bible itself as a book of religion, there are at least four main subdivisions. Three of them are found incorporated in every curriculum for a department of Religious Education which I have ever seen. They are (1) The Life and Teaching of Jesus; (2) The Teaching of the Prophets; (3) The Teaching of the Apostles, especially Paul. These courses a student must have if he is to know the Bible as a book of religion, and it will be no easy task to cover any one of these courses adequately in two semester hours. Indeed, that much time is often required for consideration of the social teachings of Jesus alone. But there is a fourth sub-division of this subject which in my judgment must not be omitted if the Bible is to be a real book of religion to the modern college youth. I do not find it mentioned in a single curriculum I have examined, but I do find it put in the very forefront by an English head-master in *A History of Our Religion* (D. C. Somervell—Macmillan) prepared not for college but for high-school students, and I find that author giving his reasons in a passage which I am sure evinces sound wisdom. He writes as follows:

My experience as a teacher has proved to me again and again that the first step toward making the history of the Israelites really interesting to boys who have got beyond the childish stage is an examination, sympathetic but also candid, of the sources of the Old Testament. In many circles this will be accepted as obvious. To those where it is not I would say such knowledge is bound to come quickly enough to any boy who is intelligently interested in his religion. If he is left to find out for himself what his teachers concealed from him, he will not only think the worse of the teachers, but may also think the worse of the religion which is considered to stand in need of obscurantist defences.

This author is right. If the modern student is to have any real interest in the Bible as a book of religion, he must be given a chance to know where the Bible came from, how it came, and why it is worthy to be looked upon as a "rule of faith and practice." If his anxious questionings on this subject cannot be answered helpfully in a Christian college, where can he secure the help that he craves? Let the course be called Biblical Introduction or what you will; but let it not be omitted if you expect to have an intelligent interest in the Bible as a book of religion.

2. As the second general subject to be covered in a department of Religious Education I would name the history of religion. This is a comprehensive term. It necessarily includes Biblical history, the history of the Christian church and missions, and, perhaps, comparative religions. These alone could readily consume eight semester hours, and then amount to little more than a mere string of related facts to be quickly forgotten. A real college course in the history of religion will go much deeper, and will thereby become much more interesting and more challenging to the student and prepare him to go forward convinced that religion is a vital interest of mankind, worthy of his most serious attention. Such a course will touch upon philosophy, of course, just as the study of history in general is no longer concerned with mere names and dates, but seeks to discover why men wrought and fought as they did. It will unfold the reasons why men are incurably religious; it will uncover the superstitions of savage races, their fears and aspirations. It will tell



the story of "religious wars," of so-called conflicts between religion and science, of the development of spiritual ideals and of the conception of God; and it will not fail to reveal how superstitions have persisted and paganism has continued to hang like a weight about the neck of those who, in name, have cast it off forever. In short, it will make the student aware of the exceedingly important fact that religion has been one of the mightiest factors in shaping the progress of the race and arouse in him the consciousness that religious leadership affords opportunity to use for the good of the race whatever powers he may possess or be able to acquire.

3. The third general subject which should be considered essential to a department of Religious Education is *psychology*. I am not at all sure that there is any such thing as "religious psychology" or "educational psychology" but I am perfectly sure that the student needs to give profound attention to the workings of the human mind—I prefer to say the human spirit, the *person*—if ever he is to be qualified as one fit to educate—to lead out, to develop—some other human spirit; and it is the development of the human spirit which is the aim of Religious Education, even if there are still people who think that it means no more than to stuff the human intellect with a large assortment of information about things religious.

Of course, religious pedagogy falls under this heading and various courses which have to do with the principles and practice of teaching, but these should not be over-emphasized. It will be observed that in the outline of subjects previously quoted twenty-one hours out of the thirty might be consumed on somewhat technical subjects, with the possibility of missing the most important result. Surely the most important result is to enable the student to discover the springs of human action which have issued in broad and sometimes raging currents of human life and to learn how to direct those springs through the cultivation of the religious impulse so that they will be life-giving waters rather than devastating torrents.

4. There is a fourth general subject which seems to me essential to the department we are considering. I do not know just how to name it. Perhaps we should call it philosophy of religion,

or possibly science, art and religion. This second name was suggested a couple of years ago by Professor Wieman, who described it as "a perspective and adjustment of those three fields of thought," but the reading of his recent searching book, *The Wrestle of Religion with Truth*, suggests that he had in mind just about what for several years I have felt should be a required course of four or six hours, in which the student should be led to a clear understanding of the functions and limitations of these three divisions of human thought and life, with especial reference to the kinds of knowledge which come from the scientific method of observation and classification on the one hand, and, on the other, from the experience of living.

Certainly the college senior is qualified to take such a course, if he is qualified for any serious course in philosophy, and it is the clarification of mind which would come from such study which is of supreme importance.

I am not interested—nor, I think, should our colleges be interested—in sending forth young men and women who think they are trained religious educators but who, in fact, are merely skilled sectarian propagandists; who are unable to distinguish between "my beliefs" and TRUTH; who train their guns upon every advance which threatens the validity of "my beliefs," charging that it is a malicious attack upon TRUTH itself; who also confound "my beliefs" with vital religion and thereby, instead of winning them, turn others away from the living reality because it is identified with a dead form. We have had more than enough of that kind of "religious education." As Dr. Wieman remarks,

There is no infallible rule of faith and practice which will keep your beliefs and my beliefs free from all error. The greatest foe to truth is tenacity in clinging to unjustified belief. Religion must rest upon objective facts, just as much as science.

True, and what a sin-sick world needs is the kind of religious educators who can lead out the souls of men into harmonious adjustment to the Soul of the Universe; who heed the admonition of this Great Teacher—"Let the dead bury their dead." "Follow thou me" along the glowing path of Life, abundant Life.

## BIBLE AND RELIGIOUS EDUCATION IN COLLEGES

WILLIAM A. HARPER, President, Elon College

## I

*Growth of the Teaching of Bible in Colleges*

In 1916 a committee having as its chairman Dr. Calvin H. French,<sup>1</sup> now President of Hastings College, Nebraska, in defining "The Efficient College" for the Association of American Colleges, 280 years after liberal education saw its beginning in America at Harvard, found place for only four year-hours of Bible. This work was assigned with other subjects preferably to the professor of Latin—presumably because Latin had shown a disposition to pass out of the college curriculum and Bible and Religious Education were showing some disposition to come in.

In 1923 the National Council on Religion in Higher Education issued its *Bulletin* No. 4, which was a study of "the undergraduate courses in religion at the tax-supported colleges and universities of America" by Charles Foster Kent. This report showed the following facts for the year 1922-23:

<i>Institutions</i>	<i>Semester Hours Offered</i>	<i>Enrolment</i>
54 State Universities and Women's Colleges .....	726.5	5,442
74 State Teachers Colleges .....	127.5	2,235
41 State Colleges of Agriculture .....	54.1	543
8 Municipal Colleges .....	17	286
14 Negro Colleges .....	6.6	Not given
Total 191	931.7	8,506

A study published by the National Council on Religion in Higher Education made by W. E. Uphaus and M. T. Hipps,<sup>2</sup> dealing with material collected for the year 1923-24 from 269 denominational institutions, reveals that these institutions under

<sup>1</sup> *Bulletin* of the Association of American Colleges, Vol. 2: 65.

<sup>2</sup> *Bulletin* of the National Council on Religion in Higher Education, No. VI.

the title of Bible offered semester hours amounting to 2,875.33 given in 914 courses and enrolling 40,434 students.

Miss Lura Beam,<sup>3</sup> in March, 1925, in a study of 250 colleges finds 136,844 semester hours in religious instruction earned therein, more than half in the general survey study of the Bible.

During the fall of 1927 the writer made a study of 659 colleges and universities listed in the *Educational Directory: 1927* issued by the United States Bureau of Education, and learned the following facts regarding the teaching of Bible in these institutions for the year 1926-27:<sup>4</sup>

One hundred and eighty-six of these institutions maintain departments of Bible, and 204 of them offer instruction in Bible. This means that eighteen institutions offer instruction in Bible in the department of English or philosophy or language or history, but do not maintain as much as a full professor for the work.

The 204 institutions that offer Bible instruction to their students employ 417 professors. Five years ago 169 institutions, in the same group, offered instruction in Bible and employed 257 professors. There has been a decrease in the number of teachers in one instance only in five years.

Of the group of institutions studied, 186 offer 1,244.83 courses in Bible; 180 reported 3,754.33 semester hours' credit in Bible; and 169 reported an enrolment of 31,259 students in these courses.

At present ninety-six of these institutions expend \$484,653.00 on the teaching of Bible in separate departments; and for such teaching fifty-five of these institutions report an increase in expenditures of \$119,639.00 during the last five years. In the same connection, twenty-one institutions report in percentages and do not give facts. In this group the following increases are shown: One institution 5 per cent.; one 20 per cent.; one 33.33 per cent.; one 40 per cent.; seven 100 per cent.; one 200 per cent.; one 256 per cent.; one 300 per cent., and one 460 per cent. One institution reports no increase. Another reports that its expenditure "has more than doubled" in the past five years.

<sup>3</sup> CHRISTIAN EDUCATION, Vol. 8: 211f.

<sup>4</sup> High Point College, High Point, N. C., and Adelbert College, Cleveland, O. (Men's college of Western Reserve University, but submitting distinct report), were included in this study, although not listed in the Directory.

Only four institutions show a decrease in expenditures for teaching Bible during the past five years. Of these, two specify no definite amount. One reports a decrease of \$464.00 and the fourth a decrease of \$1,000.00.

Bible is also taught in 186 of these institutions in connection with Religious Education. In addition, nineteen offer Bible and Religious Education not in a special department for that purpose but in connection with other curricular subjects. In respect to these institutions the following facts appear: Two hundred and five of them employ 569 teachers; five years ago 169 institutions then employed 297 teachers; and in five years there has been only one instance of decrease in the number of teachers in such work.

In these combined departments, 191 institutions report 1,841 courses offered; 186 report 5,159.33 semester hours credited; and 166 report 36,226 students enrolled. Of these institutions that offered Bible and Religious Education in the combined departments, eighty-seven report an increased expenditure for this purpose during the past five years of \$268,492.46; and 123 of them report a total current expenditure for this purpose of \$711,615.79. In addition to this, specific statements in regard to their increases are submitted by fifteen others, speaking by percentages, or in other ways, as follows: Two report an increase of 20 per cent. during the five years; one of 25 per cent.; one of 33.33 per cent.; one of 50 per cent.; five of 100 per cent.; one of 125 per cent.; one of 400 per cent.; one institution reports that "it has more than doubled" its expenditure for this purpose during the past five years; one reports no increase; and only one reports a decrease and that in the amount of \$1,000.00.

There has evidently been growth in the teaching of Bible in the colleges since Dr. French defined "The Efficient College."

## II

### *Growth of the Teaching of Religious Education in Colleges*

In 1847 Horace Bushnell published the first book having to do with Religious Education in the modern sense of that term. His *Christian Nurture* was published in that year, though not given its final form until 1860. It has recently been revised by Pro-

fessor Luther A. Weigle, of Yale. Bushnell was a real prophet and his book is a monument to his vision, foresight and insight. This monumental work bore becoming fruit in 1903 in the organization of The Religious Education Association which held its first meeting in Chicago, February 10-12 of that year. This Association has met annually since and has been a powerful agency in line with its objective which in that initial session, was declared to be, "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the idea of Religious Education, and the sense of its need and value." In 1909 the first course in Religious Education ever given for college credit in any American institution of higher learning was offered by Dean Walter S. Athearn, now of Boston University, but then professor in Drake University. Only so recently did this subject make its advent into the academic world.

The first serious and comprehensive survey of the teaching of Religious Education in American colleges was reported by Dean Athearn<sup>5</sup> in October, 1915. His survey briefly summarized reveals the following facts: There were seventy-one courses in Religious Education in thirty-eight colleges valued at 217.33 semester hours, taught by forty instructors, six of them only on full time. Only three institutions at that time offered majors in Religious Education. They were Eugene Bible University of Oregon, 14 semester hours; The University of Chicago, 21 semester hours, and Drake University, 24 semester hours. In Dean Athearn's survey the term "Religious Education" was first defined as "the theory and practice of teaching religion." In this sense this term is used throughout this discussion.

For the academic year 1923-24, Uphaus and Hipps discovered in their survey, referred to above, that 103 institutions offered 527.33 semester hours in Religious Education, in 215 different courses, enrolling 3,313 students.

During the academic year 1926-27 graduate students in Religious Education in Teachers College, Columbia University,

<sup>5</sup> *Religious Education*, Vol. 10: 412f.



under the leadership of Dr. George Albert Coe, made a survey of the teaching of Religious Education in the American colleges. This report has not yet been printed but is shortly to appear in monograph form with the imprint of the Religious Education Association. An examination of the manuscript of this report reveals the following facts: One hundred and seventy-two institutions in thirty-six states offer 657 courses in Religious Education, taught by 207 professors, thirty-four of whom gave their entire time to teaching Religious Education, these courses being valued at 811 semester hours and enrolling 10,839 students.

During the fall of 1927 the writer conducted a survey, as stated above, of 659 colleges listed in the *Educational Directory: 1927*. This survey reveals the following facts: Sixty-nine institutions have separate departments of Religious Education. In these same institutions there are sixty-one separate departments of Bible, so that there are only eight institutions in the country that offer instruction in Religious Education without offering instruction in Bible. The facts revealed in this survey in regard to institutions combining the teaching of Bible and Religious Education in a single department have already been stated. Reference is made to those facts at this point.

Of the colleges studied in the 1927 survey, seventy-two now employ 141 teachers, whereas five years ago thirty-five employed sixty-seven teachers. During the past five years only one institution has shown a decrease in the number of teachers giving their entire time to Religious Education.

Of the institutions studied, sixty-five report 429 courses in Religious Education; sixty-one value their courses in this subject at 1,113.66 and fifty-eight report an enrolment of 8,108 in these courses.

Financially, thirty-seven institutions report that they are spending for the current year \$166,107.78 for Religious Education in separate departments. During the past five years, twenty-seven of these institutions report an increase of \$83,965.00 spent for this purpose. In addition six institutions report increases in their budgets by percentages; one reports an increase of 45 per cent. in five years; two report an increase each of 50 per cent. in five years; and three others, each, report an increase

of 100 per cent. in the five-year period. No institution of the group shows a decrease in the appropriation for teaching Religious Education in the five-year period.

Manifestly, there has been decided growth in the teaching of Religious Education in the colleges since the first survey in 1915.

### III

#### *Summary of 1927 Survey*

The survey made during the fall of 1927 reveals the following situation: There are 186 institutions having separate departments of Bible; sixty-nine having separate departments of Religious Education, with sixty-one of the number also having separate departments of Bible; 186 having combined departments of Bible and Religious Education; a total of 380 separate institutions having departments of Bible, departments of Religious Education and departments of Bible and Religious Education in combination.

Of the 659 institutions studied, 481 report for the current year 1,127 professors for these types of work; 373 of them report 821 such professors five years ago.

Of these institutions, 442 report 3,514.83 courses offered in these three fields of instruction; 427 of them value their courses at 10,027.33 semester hours, and 393 of them report an enrolment for these three types of work of 75,593.

Financially speaking, during the past five years, 169 of these institutions giving definite figures reported an increased expenditure for the teaching of Bible, Religious Education and various combinations of the two of \$472,096.46. For the current year, 256 of these institutions report a budget for this purpose of \$1,362,367.57.

It has been discovered in the survey, from correspondence and from the reports of the National Council on Religion in Higher Education, that every state university in America except the University of Louisiana has provision for instruction in Bible or Religious Education, or both, either at public expense or as supported by voluntary agencies, and that many of them accredit this work toward their degrees. It was also found that of 450

colleges answering the question, "In your judgment, could state institutions at public expense legally offer instruction in Religious Education, defined as 'the theory and practice of teaching religion'?" 132 responded "Yes," 94 "No," 43 were doubtful, and 181 replied evasively.

Of these institutions, majors of thirty semester hours or more are offered in Religious Education in seventeen instances; in Bible, thirty-two, and in combined departments, fifty-nine.

### *Content of Courses*

#### (A) Bible Courses

A study of the Bible courses as listed in *Bulletin No. 6* of the National Council on Religion in Higher Education, according to Professor S. A. Bennett, of the Elon College Faculty, indicates a prevailing emphasis on the following five courses, each valued at six semester hours leading to a major in Bible:

- (1) Introduction to the study of Bible—a comprehensive view of the origin, nature and general meaning of the biblical material.
- (2) The religious experience of Jesus and early Christianity.
- (3) The religion of the Old Testament and later Judaism.
- (4) The Bible in modern Christian life.
- (5) The preaching and teaching values of the Bible.

#### (B) Religious Education Courses

(1) The Coe survey discovered eighteen institutions offering majors in Religious Education. A study of the 287 separate courses offered by these eighteen institutions valued at 810.13 semester hours leads to the following major in Religious Education, arranged in sequence according to the earned semester hours quantitatively under each title:

<i>Courses</i>	<i>Semester Hours</i>
1. Organization and Administration of Religious Education .....	6
2. Methods of Teaching Religion .....	3
3. Psychology of Age Groups .....	3
4. Principles of Religious Education .....	3

<i>Courses</i>	<i>Semester Hours</i>
5. Curriculum of Religious Education .....	3
6. Observation, Practice Teaching and Supervision .....	3
7. Psychology of Religion .....	3
8. Worship .....	3
9. History of Religious Education .....	3

(2) The Coe survey did not undertake to define a major in Religious Education for undergraduates, but it did indicate five courses, based on a study of 127 institutions in thirty-six states offering 656 courses weighted at 811 semester hours and arranged in the following sequence:—

1. Principles of Religious Education.
2. Organization and Administration of Religious Education.
3. Methods of Teaching Religion.
4. The Religious Education of Children and Adolescents or The Psychology of Religion.
5. The History of Religious Education.

Weighting each of these courses at six semester hours, we would have the major suggested above based on the general Coe survey and not on the eighteen institutions alone that offer majors.

(3) Temple University has announced a major in Religious Education for the current year consisting of the following items:—

<i>Courses</i>	<i>Semester Hours</i>
1. Principles of Moral and Religious Education .....	2
2. Introduction to Philosophy .....	2
3. Curriculum of Religious Education .....	2
4. A Religious Curriculum for the Adolescent .....	2
5. The Organization and Administration of Religious Education .....	2
6. Surveys and Measurements in Religious Education .....	4
7. Administration and Supervision of Religious Education .....	2
8. Foundations of Christian Belief .....	3
9. Principles, Methods and Programs of Christian Missions .....	4

<i>Courses</i>	<i>Semester Hours</i>
10. Church History .....	4
11. Worship in the Church School .....	2
12. Church Music .....	2
Total .....	31

(4) Sixteen experts in Religious Education, including such well-known scholars as George Herbert Betts, W. C. Bower, Norman E. Richardson, Harrison Elliott, Luther A. Weigle, and Walter S. Athearn, were asked through private correspondence to define a major in Religious Education conceived as "the theory and practice of teaching religion." All of these, except Dr. Weigle and Dean Athearn, gave answers in personal letters, and these two referred to their opinions already on record.<sup>6</sup> A study of these suggestions gives us a thirty-hour major as follows:—

<i>Courses</i>	<i>Semester Hours</i>
1. History and Program of the Christian Religion .....	6
2. Psychology of Religion .....	5
3. Methods of Teaching Religion .....	5
4. Organization and Administration of Religious Education .....	3
5. The Curriculum of Religious Education .....	3
6. The Principles and Theory of Religious Education .....	3
7. Civilizations and Religions of the World .....	2
8. Worship .....	1½
9. Observation, Practice, Teaching and Supervision .....	1½
Total .....	30

(5) In 1921 the Religious Education Association, the Council of Church Boards of Education, and the Sunday School Council of Evangelical Denominations defined a major in Religious Education as follows:

<sup>6</sup> See *Religious Education*, Vol. 10, page 346f., for Dr. Weigle, and page 412f., for Dean Athearn.

<i>Courses</i>	<i>Semester Hours</i>
1. Bible .....	6
2. Teaching Values of Bible Material .....	3
3. Curriculum .....	2
4. The Christian Religion .....	3
5. Educational Psychology .....	3
6. Introduction to the Study of Religious Edu- cation .....	3
7. Teaching the Christian Religion (with obser- vation and practice) .....	4
8. Organization and Administration .....	3
9. History of Religious Education in America....	3
Total .....	30

This major, however, does not separate the teaching of Bible from the teaching of Religious Education and includes educational psychology, which, according to present-day practice, belongs in the department of education as such.

(6) Elon College has defined a major in Religious Education, weighting each course at six semester hours as follows:

1. Leadership Training, based on the non-biblical topics of the Standard Leadership Training Course, and including in addition instruction in Missions, Stewardship, Christian Endeavor, Recreation, Scouting and Camp-Fire.
2. The Organization, Administration and Integration of Religious Education.
3. The Curriculum and Teaching Methods in Religious Education.
4. The History and Principles of Religious Education.
5. The Civilizations and Religions of the World, concluding with a study of the Psychology and Philosophy of Religion.

*Note:*—For those students who do not elect Course 3—The Curriculum and Teaching Methods in Religious Education—but who should prefer to specialize, three specialization courses as alternative to this course are offered as follows:

1. The Children's Division Advanced Specialization Course.
2. The Young People's Division Advanced Specialization Course.
3. The Adult Division Advanced Specialization Course.



This arrangement offers the advantage of an option for the student between a general curriculum and teaching methods course or a course covering the same items by age groups.

For the courses numbered 3, 4 and 5 in the Elon major, laboratory work is required in the Week-Day School of Religion, and the professor is privileged, if he so desires, to excuse the class from one hour of recitation work per week in lieu of the laboratory work. In connection with the laboratory work, there are conference periods for each department which the student must attend in addition to performing the actual teaching service required in the Week-Day School of Religion.

### (C) Combination Courses

Occasionally, there will be a student who will wish to major both in Bible and Religious Education. More frequently there will be students who will wish to major in one and minor in the other. Most frequently, however, and speaking with particular reference to those who are preparing for the ministry or for the directorship of Religious Education in local churches, they will wish to pursue courses both in Bible and Religious Education and associate with these courses under the advice of their advisers allied courses in other departments.

At least one college has suggested a combination course fitting those who pursue it for the directorship in Religious Education, this combination course to consist of ten six semester-hour courses each, distributed, four in Religious Education; three in Bible; one in general psychology; one in sociology; and one in public school music.

This tendency to combine courses in some such manner as this and to associate with the Bible and Religious Education work courses in allied departments is general throughout the colleges, but it will become more so.

If students desire to minor in Bible or major in Religious Education, or *vice versa*, they should, in each instance, pursue the five courses outlined in the major field, and the first two courses outlined in the minor field. The official advisers of students who are majoring in the general field of religion, should, in addition to arranging for majors and minors in the respective

departments, be alert also to suggest in the associated fields other courses particularly adapted to the purpose and life program of the individual student. More and more educators are coming to the point in their curriculum planning where they are committed to a field of related subjects individually adapted to the student rather than to hard and fast requirements in particular courses. In other words, we are approaching the time when we shall have a curriculum that is student-centered rather than material-centered.

### THE EFFECTIVE COLLEGE

*Dr. Clyde Furst* of the Carnegie Foundation recently wrote concerning *The Effective College*:

The chapters of this book were written by representatives of universities and colleges who have intimate knowledge of the subjects with which they deal so that the book is at present the fullest and most trustworthy account that is available of conditions in American universities and colleges.

*A Student in College Administration*:

My copy has just arrived and I think it is perfectly splendid. It certainly is a comprehensive volume and will be most useful.

*Dr. John H. Finley*:

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